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Dr. William A. Harper,
President of Elon College,
Elon College, N. C.

Sir:-

I have the honor to hand you herewith a batch of manuscripts bearing on the Early History of the Christian Church in the South. These are loaned to the College Library with the distinct understanding that they are not to leave the library under any consideration unless the lender should wish to use them. When they are not in use they are to be kept in a fire-proof vault. They are for the use of the Church, and any one who wishes to make a legitimate use of them is welcome to their use, and it is the hope of the lender that they may do some good in spreading a knowledge of the history of the early Christian Church in the South, especially among the young men who expect to fill our pulpits in the future.

As the originals in some cases have been lost, these should be carefully preserved for the use of coming generations, if they are worthy of a place in the College's collection.

It is only by chance that we have copies of some of these, but sometimes the saver comes in, and when we had copies made of all the records that we could find some years ago, three were made and these were saved. My Father, David McClenny, a member of the Convention in 1888 that planned for the College, taught me to saveevery thing of value as it would come in some time.

Trusting that they may do some good to the Church,

I beg to remain,

folk, Va.
ember, 1925.

W. E. MacClenny

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Elon, Va.

September, 1923.

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First Virginia Christian Conference.

Some time in the year 1817 the Brethren at a quarterly meeting at Holy Neck Chapel in Nansemond County, Virginia confered together upon the best method of supporting the Gospel among us.

There was no organized Conference and no record of the proceedings of the meeting kept, and the particulars of the meetingare not recollected, it is however recollected that the Brethren agreed to meet again at the same place the next May,1818 .

Mills Barrett.

Second Virginia Christian Conference.

At a quarterly meeting held at Holy Neck the 18th of May 1818, there was no conference organized, however the Brethren met and confered together and came to the folowing conclusion.

We the members of the quarterly meeting, held at Holyneck Chapel May 18th, 1818 feeling for the Christian cause, and believing in order to the prosperity of the same, the Gospel must be better (better) supported among us think it expedient to recommend the following plan to the churches in the Norfolk Circuit.

1st. First we think in order to keep up a general Union among us, and to examine into our situation &c. we should hold a Union meeting at least once every year.

2nd. Second we think the Deacon in each church should raise a fund of money by subscription from any person who may feel willing to contribute to the same, and make return of all such money to the Union meeting which meeting shall keep a perfect record of the same.XXXX

3rd. Third. whenever we have a traveling preacher among us whether he be a young man, or a man of a family, or have any particular encumbrance, we think the Union meeting should appoint a stated salary sufficient to meet his necessities, and for each church to pay quarterly a proportionable part according to the amount of their subscription. And when a local preacher visits us, we will pay him for the time he looses according to what money we have in hand after paying the traveling preacher, in which case let the Deacon be governed by the church of which he is a member.

We think a Subscription of the following form would be sufficient.

We, whose names are undersigned, promise to pay unto--------- Deacon of Church at---------- the sum subscribed by us to be appropriated to the support of the Gospel in the Christian Church.

They then appointed a Union meeting and Conference to be held at the Cypress Chapel in Nansemond County, Va. to commence the 25th of September 1819.

The above was recorded by Mills Barrett.

The names of the members of the above Conference were not recordd, therefore I could not record them here.

Mills Barrett.

3rd Christian Conference. 1st 1819

At a Union Meeting held at the Cypress, in ~~Nansemond~~ the County of Nansemond, Virginia the 25th; 26th; and 27th days of September, 1819-- The annual conference sat.

Present.

Elders .	Laymen.
Burwell Barrett	John Harold
Joshua Livesay	Thomas Holiway

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Present.

Elders .	Laymen.
Burwell Barrett	John Harold
Joshua Livesay	Thomas Holiday

Elders	Present	Laymen
Nathaniel P. Tatem, Unordained		Stephen Smith
Mills Barrett		Abraham Harrell
James Warren		Harred Burts
John Livesay Unordained		John Copeland
Francis Williamson		
Nelson Millar, Unordained.		

The Conference having met, and the names of the members present being recorded, on motion made and seconded, Mills Barrett was chosen Speaker, and Nelson Millar Scribe.(X Acts 15th Chap.)

The Conference being organized; it was asked.

1: Shall Pastors be nominated to the different Churches, where conveniently ? It was agreed they should. The following Elders and Preachers, were then recommended to the Pastoral care of the churches oposite their respective names.

Elders	Churches
Nathaniel P. Tatem	Providence and Craney Island.
Joshua Livesay	Bear Quarter and Deep Creek.
Mills Barrett	Wills, Lebanon, and Republican Chapel.
Burroll Barrett	Joyner's, Barrett's and Holiways
John Livesay	Cypress ---- ------
Francis Williamson	Bethel and Holy Neck.

11: It was agreed that the Deacons appointed by each individual church, shall make an annual return to the yearly Conference of the monées in their hands, and of the number of Members attached to the churches over which they preside.

111: It was agreed that it shall be the duty of the Pastors, to collect the Preachers together assembled at the quarterly meeting of their respective churches, to consult on the best method of conducting the Preaching.

1V: It was agreed that friday before the last sunday in October, in every year, shall be an annual time for the commencement of the Union meeting, and the sitting of Conference.

V : It was agreed that the next Union meeting be held at Barrett'S meeting House in Southampton County, Va.

V1 : It was agreed that the proceedings of this meeting be printed, and circular Address be written to the Elders, and Brethren in the United States.

V11 : It was proposed that a committee be appointed to write the circular Address and attend to the printing of the minutes, and Nathaniel P. Tatem, and Nelson Millar were chosen.

V111 : It was then asked shall the Conference adjourn ? It was agreed that it adjourn until the friday before the last sunday in October 1820.

It may not be unnecessay to state for the information of those who are unacquainted with the Christian Church, that it first originated in the New England States among the dissenters from the Baptists, who for reasons long since made known quited the pale of that church to which they once felt so strongly attached. These were soon followed by some of the Methodists in the Southern States, who became alarmed at the proceedings of their Bishop in the Baltimore Conference, and dissented for justifiable reasons from his episcopal measures. After the troubles had measurably subsided, occasioned by the breach made in this powerful sect, the dissenters composed themselves,amid the assaults of their opponents- followed the example set them by their Brethren in the North and laid the foundation of the Christian society in Virginia; and it -- founded upon the most liberal plan, allowing to each individual a freedom of sentiment. It has been agreed in

in the various Conferences almost unanimously: 1st: that the name Christian be taken as our only appellation: because the disciples were first called Christians at Antioch. Acts 11: 20-- a name we think given by God: Isaiah 62 : 2:-- and refused that of Gallilean, and Nazarene-- that Christian was the only name the disciples acknowledged, we believe to be an undoubted fact-- hence the Apostle observes if any man suffer as a Christian, let him not be ashamed, but ~~XXXXXX~~ glorify God in this behalf. Agripi called them Christians Acts. 26 : 28-- and James observes do they not blaspheme that worthy name by the which ye are called.

2nd. That the Scriptures be taken as our only book of discipline; becauseif we were to form one, we should probably err, and incur the censure mentioned in Rev. 22 : 18 against those who add to, or diminish the Holy Bible: And as the Scriptures are an infalible rule given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction, in righteousness 2nd Tim. 3:16, we consider them amply sufficient.

3rd. That the opinions of a Brother should not be a sufficient reason for the church to reject him, provided his sentiments did not endanger the fundamental Doctrines of Christianity: Ro. 14, hence some are Socinians, and others Trinitarians in sentiment, yet the utmost harmony prevails, and each one observes the ordinances agreeable to his own judgement. Therefore we find, that while a few have been sprinkled, the greater part have been buried with their adoriable Saviour in a watery grave, and still the unity of the Spirit abounds in the bonds of love.

4th. That the Lord's Table be free for all the followers of Christ, and that those who love the Lord Jesus may partake of the bread and wine, and receive the ordinance of Baptism, with out being considered as members of our Church in particular, and that the brethren do their utmost to increase love and peace.

5: That every one shall lay up in store as God has prospered him, and by subscription contribute to the support of those who labour in the word and Doctrine.

6 :~~THE~~ That the following be the order of time, and places, for the holding of quarterly meetings:-

At Providence in Norfolk county, the second saturday and Sunday in March, June, September and december.

At Wills, In Isle of Wight County, the first Saturday, and Sunday in May, August, April, July, October and January.

At Holy Neck, in Nansemond County the fourth Saturday and Sunday in May, August, November and February.

At Barrett's in Southampton County the fourth Saturday and Sunday in May, August, November and February.

At the Cypress Chapel in Nansemond County to commence on the Sunday before the fifth Sunday in every month that has five Sundays.

And at the quarterly meetings the Lord's Supper to be generally administered.

Address.

Elders and Brethren:- Although we feel ourselves inadequate to the important task the conference has confered upon us, yet we are willing to use our feeble efforts in obedience to our Brethren, and though we are conscious of the want of that eloquence which is necessary to render this address pleasing to the scientific character yet we trust we shall not be charged with impure motives or a lack of sincerity in what we write; and should we inculcate errors, and do an injury to Christianity, or wound the

feelings of a servant of Jesus Christ, our sorrow in such an event shall be consoled by reflecting on the purity of our motives. We will then advert to the importance of that religion you have embraced, and point out some of the necessary means for its promotion. Christianity is one of the greatest blessings and indulgent God has ever bestowed upon man. It saves him from all the consequences resulting from the indulgence of sin; it puts a speedy end to the conflicts of guilty consciences, that are so injurious to the peace and welfare of the man, and fills his soul with heavenly love so that he is enabled to indulge the fond hope of immortality. The Holy Spirit that courses through the ransomed powers of his soul, enables him to "know that his redeemer liveth, and that he shall stand upon the earth at the latter day, and though after his skin worms destroy his body, yet in his flesh shall he see God whom he shall see for himself, and not another though his reins be comsumed within him"; and being obedient to the heavenly command he ceases "to do evil, and learns to do well" and in proportion as he loves God with his whole heart, it teaches him to love his neighbor as himself,--- for Christianity has come as the angel of light, its syren voice speaks peace on earth, and good will towards men. It sanctions no senseless rights and ceremonies which have given an imposing priest-hood a god like reverence. It calls not for the expiring bellows of the oxen upon the altar,-- nor for incense to perfume the air, but for the offering up of your own souls and bodies, as living sacrifices holy and acceptable which is our reasonable service;- nor does it ask more of the man than to do justice, love mercy, and walk humbly before the Lord. And in doing this, he is "satisfied by faith, and has peace with God through Lord Jesus Christ, and is enabled to rejoice in tribulation, because tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed because the love of God is shed abroad in the heart by the Holy Ghost that is given unto him." Hence he is enabled (to use the language of St. Paul which is expressive and sublime)" to rejoice with joy unspeakable and full of glory". This you know to be true when you exercise faith in the Son of God,-- And can a religion so necessary to your well being, and the happiness of your fellowmen, lack for anything on your part, that will enable its "knowledge to cover the earth as the waters cover the great deep ?" We trust not, but that you are willing " to spend and be spent, for the name of Jesus." Then we will notice some of the necessary means for its promotion.

¶ The Elders should recollect, that it is all important that the word be preached with plainness, and perspicuity; In the delineation of Scripture you should have an eye towards the illiterate part of your audience, for they have to depend principally in this way, for the acquirement of religious knowledge. The deliverer of an intricate and complex discourse, is like one that"speaketh into the air"-- but when iti is delivered with that plainness, and simplicity, that characterizes the Scriptures," and there come in one that believes not, or one unlearned he is convinced of all-- he is judged of all-- and thus are the secrets of his heart made manifest; so falling down on his face he will worship God, and report that God is in you of a truth. The ministers of this divine Religion, have an important task to perform? Thousands look up to them for instruction; they are regarded as the shepherds of the flock, whose councils are according to divine truth, and an obedience to which, will guide them to the folds above. How necessary then to read the

Scriptures with attention, and govern yourselves both in preaching and conversation, accordingly. We are aware of the difficulties that attend the ministration of the word; that the preachers have to suffer many privations :- that they are oftimes compeled to leave their families, and wander on unfriendly ground exposed to the derision of the ignorant, and not unfrequently without a shelter from the inclemency of the weather, and food to satisfy their hunger; yet a glorious " dispensation of the Gospel is committed to them, and woe unto them if they preach not the Gospel". Under such trials brethren let the language of St. Paul create in your hXXXXXX breasts a manly fortitude, he tells you the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us". We deem it then important in the first place that the Gospel be preached with plainness, with Spirit, and with power, and in accomplishing this, all should recollect they are mutually concerned,-though they do not enjoy the privilege of preaching, yet something may be done for the furtherance of the Gospel; every one can address a throne of grace for the prosperity of Zion, because "the effectual, fervent prayer of the Righteous availeth much." Under a deep sense then of the majority of XXXXXXX heaven, and your own unworthiness approach the God of Elijah, and lift up holy hands without wrath or doubting for" his eyes are over the righteous, and his ears are ever open to their prayers".

We cannot but call your attention to the temporary affairs of the church, as highly necessary to cause the increase of the Savoiur's kingdom; and this cannot be done properly without a strict attention to the conferences of our annual Meetings. Although we should be loathe to think otherwise than that each assembly is a distinct church, capable of transacting its own business; yet there is business that concerns us all collectively, and this cannot be done without the churches assemble at our Union Meetings; these meetings are a centre of Union to the XXXXXX churches in the circuit. And in transacting the affairs of the church in these conferences, you should have an eye towards one important characteristic in the Christian Church,-- a freedom of sentiment. We deem it unbecoming the disciples of Christ, ~~to~~ to desire any rule for the bending of his Brother, because we are all Christ's freemen. The Scriptures are an ample, and sufficient rule of faith and practice-- they contain every necessary instruction as to the governmental affairs of the church; therefore we consider it improper to form any articles of faith or book of discipline. We are conscious that all true Christinas believe alike in the fundamental doctrines of the Gospel, that, "there is but one God, of whom are all things, and one Lord Jesus Christ, by whom are all things; and we of him, and one Lord Jesus Christ by whom are all things and we by himX,"; and that "except we be converted, and become as little children, we can in no wise enter into the kingdom of heaven". We are aware, that different sonstructions may be placed upon the sacred text, but articles of faith would not prevent it, for if that book which is given by inspiration, may be construed by a fertile genious to mean almost anything, that a book the result of man's invention would undoubtedly meet with the same fate. Therefore to put a final stop to this diversity of sentiment that prevails, we must forbid men's thinking which would be a state of episcopal slavery too intolerable to be bourne; nor could this be done without the election of an Eclesiastical ruler in the church, the baleful consequences of which has too long been a cause of sorrow.

We believe that the government rest upon the shoulders of him who is able to bear it-- who is the "great Shepherd, and Bishop of souls"; and who has forbidden us in the strictest manner tocall any man master, because we have one in heaven, even God.

And all we are Brethren. While we caution you against an abuse of our conferences, we solicit your attention to the things so essentially necessary, that we cannot expect to prosper without them; we mean the appointment of the Preachers to the care of those churches you believe them adequate to attend. They will generally feel it a pleasure to comply, for they cherrish the fond belief that the Brethren are governed by the purest motives, and would disdain the thought of any design upon their personal interests, and you should recollect in having an eye towards the labours they are engaged in, it is your duty to devise such means for their remuneration, as the exigency of the times will permit, and their circumstances require. It cannot be expected that they should labour for nought,-- many have families who are dependent upon them for daily support, and were you to apply the case to yourselves, you would find it a matter of impossibility to do the cause that justice it requires at your hands, and attend to your temporal affairs; therefore, those "who preach the Gospel should live by the Gospel; because "the labourer is worthy of his hire":- And for this laudable purpose let every one "lay up in store as God has prospered him" against the usual time for the collection, and if possible, be like the "Macedonians a year before hand."

It is not our design that Ministers should get rich by the Gospel: we are aware of the evils this has produced in society; for then their salaries shall enable them to bask in the suns shine of wealth and luxury, it will be an inducement for all descriptions of people who can make any pretentions to eloquence, to feign themselves Ministers, that may lead aninglorious life and feed upon the liberality of the church. And wealth acquired in this way, and by these characters, is most generally converted into an ~~XXXXXXXXXX~~ instrument of despotism, and barbarity, that has blown the flames of inquisition, and extended the catalogue of suffering martyrs. But such pecuniary aid from the church is indispensibly necessary, as will enable them to engage with freedom, and without any apprehensions for the well being of their families; and for this they look to you, and it should be considered as your pleasing task to afford it.

Can you pretend to any love to God, his faithful servants, or any desire for the diffusion of Religious knowledge, while you with hold those ~~XXXXXXXXXX~~ necessary means in your power for its promotion ? And would it not disclose a greater love for money, than for the Gospel or the salvation of your fellowmen to refuse your pecuniary aid ?

While we address you on these important points(?), that concern the cause in which you are engaged, we will not forget those things that relate more particularly to your spiritual peace and welfare,- In ~~XXXXXXXXX~~ adherance to the ordinances of the church, we ~~XXXXXXXX~~ conceive to be a part of a Christian's duty --the first seems to afford but little controversy at the present time;we are happy in saying that the most of the members belonging to our connection, eat and drink emblematically of the body and blood of our Lord Jesus Christ, which was broken and shed for them, and thus they "~~X~~ show forth his death till he come." This was~~X~~ the last request of Jesus when in the full prospect of his death, that if we would wish to keep his sufferings~~X~~ in remembrance, and refresh our minds with a knowledge of the anguish he experienced when " his soul was made an offering for sin" we must commune on his body and blood. If the keeping of those ~~X~~ things he has commanded, is the only way of showing our love to him, the refusal to perform a solemn request would be the basest hatred; But while we have been united in sentiment, respecting the (latter; yet from our granting a freedom of sentiment re-

specting the (above ordinance, we cannot but) above ordinance, we cannot but regret that some contention has arisen with a few respecting the latter; yet from our granting a freedom of sentiment, and expressing an anxiety that every one should clear his conscience, it has been no bar to Christian Union. It is presumed every one is in the pursuit of happiness, and that every one will do the best he can to promote it. Some of the Christian Ministers have been baptised by sprinkling, while the greater part have been Baptised by immersion; yet it is truly pleasing to see the unity that prevails. Some senseless beings, not belonging to our connection, have rideculed the liberal planbutbut as it has proceeded from an ignorance of the scriptures, we deem them ill deserving of a candid refutation. While we congratulate our Brethren who Baptize by infusion on the uninterrupted enjoyment a security they enjoy from the censure of their ~~MMMM~~ Brethren, we cannot but notice ~~the~~ unfounded report, that our baptism by immersion is not valid; we are, however, prepared to prove, that if there is any validity in the baptism Baptist, that ours is equally so; that if one be valid, or invalid, is the other, as they both proceeded from the same source. We do not make these observations to create a controversy, or to cause any unchristian feeling to arise in your breasts,-- but to prevent an implicit faith being given to every report. We would recommend to every one who is in the pursuit of truth, a strict perusal of the Scriptures with fervent prayer; for it is dangerous to meddle too much with human inventions, or interpretation, until the mind is well fortified against the assaults of M man. The Bible if read with attention will be~~M~~ its own interpreter-- for if any text appears to be dark and mysterious by comparing it with others where the same phrase is used, we shall find its meaning. While we request you, brethren, to regard your bibles as more precious than "gold, yea, than much fine gold; we would inculcate a strict adherence to its moral precepts. The Christian Character is one of the most dignified in nature. It is regarded by the world with the utmost respect, but to be a Christian is an important--It is not enough that the report is in circulation you have been born of the spirit; that you believe in the Son of God, but the renovation of our heart, and the possession of faith are to show themselves in your worked, We know that that, faith which works by love and purifies the heart, is a lively faith, and therefore must have good works, because faith without works is dead; nor have we a good reason to believe you havepassed from death unto life, any further than we see you love the Brethren, for he that hateth his Brother abideth in death. We would enjoin, then, the necessity of maintaining that character Jesus has confered-- let ~~IMPRESSIVENESS~~ impressive seriousness dwell in your countenances, uprightness mark your walk in life, modesty govern your conversation, and persuasion rest upon your lips, necessary it is for you to~~XXXX~~ve have the same mind that was in Christ Jesus,-- he was passive and resigned amid suffering; when reviled he reviled not again, and sought not to do his own will, but the will of his father who sent him. Can you say this is impossible when you are told that except a man have the spirit of Christ he is none of his. In all you do have an eye towards your great Patron, for the ~~E~~ cause is either to prosper or be retarded by your conduct,- the eyes of the ungodly are turned upon you,- every step you take is marked by by their scrutiny, and by you they judge of the excellency~~Y~~ of Christianity. If they find that you are meek and lowly of heart; that your conversation is according to the Gospel, and that you do unto others as you would that others should do unto you, they will take cognizance you have been with Jesus, and learned of him who "spake as never man spake" and learn to

glorify your heavenly Father. But should they see conduct the reverse, they would despise a religion that made its ~~XXXXXXXX~~ profession no better; Christianity would be reproached, and Zion compelled to weep with its heavenly pinions in the dust. Tread then in those flowery pathes of peace, your Saviour trod, who effulgent raise shrines brighter, and brighter unto the perfect day. He is your compassionate shepherd, hear then his yearning (igun) voice, and follow him he will lead you to fountains of living water where it flows, and with his soft and balmy hand wipe away the tears of sorrow that trickle down your cheeks. But this cannot be done without a strict attention to your meetings. It is where two or three are met together, that Jesus is to be found, and where his babes feed upon the sincere milk of the word. Never let it be said you despise the day of small things, and prefer staying at home to hearing a weak preacher; there are no so wise but they may be instructed-- and although the preacher cannot boast of wisdom, yet he may tell you of some things you never knew. It is not unusual for the infant child to recall his father by one happy word from wandering in the dangerous pathes of vice and ~~XXXXXX~~ folly. And in your meetings let all things be done decently, and in order, having always an eye towards the eternal world, for time is short, and we are hastening with rapid, and increasing steps towards the chambers of the dead, to mingle with the pale members of our society, who have long since finished their course, and become lonely inhabitants of the silent grave.

While we congratulate you brethren on the happy religion you enjoy ~~and~~ under the protection of a benign government, wh re your persons are sa ved from the tortures of bloody thirsty persecutions, and your property, inmolested by the confiscations of a ferocious priesthood, unite your hearts, and fervent prayers to God, in behalf of those who are yielding themselves instruments to unrighteousness, and intreat the God of power, that he would "cause many to run to and fro" that knowledge may increase to that degree that Christ may have the heathen for his inheritance, and the utmost parts of the earth for his possessions. And to this end is Christ now working, and though to accomplish it kings must fall, and nations be swept away as with the besam of destruction; yet his doctrine shall distil, and the dew as the small rain upon the tender grass" until the kingdoms of this world shall become the kingdoms of our Lord and his Christ. Finally, brethren, whatsoever things are true, whatsoever things are honest,-- whatsoever things are just, whatsoever things are pure,-- whatsoever things are lovely,-- whatsoever things are of good report;-- If there be any virtue,- if there be any praise, think on these things, and may the God of Peace be with you.

(Signed) Nathaniel P. Tatem.
(Signed) Nelson Millar.

By order of the Conference.

Mills Barrett, Speaker
Nelson Millar , Scribe.

4th Christian Conference.

At a Union Meeting (preparatory to the Union Meeting to be held at Barrett's in Southampton Co.) held at the Republican Chapel in Isle of Wight Co. the 20th May 1820.

Present.

Nathaniel P. Tatem----------	Norfolk county.
John Livesay	" "
Nelson Millar	" "
John Livesay	Nansemond.
Francis Williamson	Hertford, N. Carolina.
Burwell Barrett	Southampton.
Mills Barrett	Isle of Wight.
Stephen Smith	"
John Reynolds	"
Ro. Lawrence	"
John Harrold	Nansemond.
Witty Jones	"
Francis Costen	"
Abraham Harrold	"
Thomas Holliway	Sussex.
Harred Burts	"
John Norfleet	Nansemond.
John Copeland	"
Amos Joyner	Southampton.
Geo. Clements	Isle of Wight.
Mills Holland	"
John West	"

The conference having met, and the names of the members being recorded on motion made and seconded, Mills Barrett was chosen Speaker, and Robert Lawrence Scribe, and proceeded to business.

1st. On motion made and seconded, it was agreed that a majority govern in all our ~~discipline~~ decissions

2nd. On motion &c: Agreed that a committee be appointed to draw up some plan for the better organization of the churches: And Francis Williamson, John Livesay, and Nelson Millar were appointed for that purpose.

3rd. On motion &c: Agreed that a majority of this conference be a quorum to proceed to business.

The conference adjourned until 5 o'clock P. M.

5 o'clock P. M. met according to adjournemnet

5th. On motion &c: It was agreed to examine into the conduct of the preachers, in regard to morality, and all were found to stand fair except James Warren.

6th. On motion made &c. Agreed that Thomas Holiway wait upon said Warren, and inform him, that his presence will be necessary at the ensuing meeting to be held at Barrett's.

7th.- On motion &c. Agreed, that a Deacon be appointed to Union meeting, whose duty it shall be to receive from the different churches contributions, such as they may make, and to keep church Books and Records of the Meeting; and Robert Lawrence was accordingly chosen.

The conference adjourned until tomorrow at 8 o'clock A. M.

Sunday morning 8 o'clockM, met according, and recolved the ~~XXX~~ ~~XXXXX~~ following report from the committee, and was agreed to.

We the committee, appointed under the 2nd resolution of this conference, make the following report as the result of our deliberations, which we humbly submit to the conference under a hope

that it may lead to the furtherance of the cause of Zion:

Article 1: Quarterly Meetings.

Section 1st: As an amendment to the pastoral plan, we think, It would be best to appoint quarterly Meetings, at every preaching place in this circuit, state, or district, as the case may be where there is a church; and let it be the duty of the Pastors, to attend the quarterly meetings of which they are Pastors, and to cooperate with each other as often as it is convenient.

2nd: We recommend the members of each church to consider it a duty, enjoined by the Gospel, to attend their meetings especially on the Saturdays of their Respective quarterly Meetings, to attend to church business.

3rd: we recommend that deacons be appointed to each church and that he consider it his duty to raise a fund of money by subscription to be appropriated as the church shall direct; and keep a perfect record of the proceedings of the church.

4th: That two members be selected from each church as Messengers to the Union Meetings, and that she send by them such donations as she may feel freedom to bestow, in order to defray the expenses of the Union Meeting; and that the Messengers, report the situation of the Churches.

Article 11: Union Meetings.

Section 1st:- That the Union Meetings as established in the minutes of our last conference, be composed of the Messengers, from the different Churches, and as many other Brethren as are present.

2nd:- That the Messengers and Brethren present composing the Meeting, proceed to choose a Speaker and Scribe to act for the time being.

3rd:- We consider it the duty of the Union Meeting, to give the Ministers letters of recommendations when they travel abroad.

4th:- That should any man come among us in the character without letters of Recommendation , that the Union Meeting receive him not, until he satisfy us he is in good standing among people of his acquaintance; and we recommend the same to the individual churches. This however shall not be so construed as to prevent his preaching in the meantime.

5th:- After he has reported himself to the Union Meeting; Quarterly Meeting; or any individual church, and has been received by them he shall be responsible to them for his moral conduct.

6th:- That the Union Meeting print such of their proceedings as will be for General good, and dispose of them as they think proper.

7th:- That it be the duty of the Union Meeting to appoint by mutual consent, the Ministers to the pastoral care of the churches; and in case they fail to attend to the care of the same let them state their reasons to the Union Meeting.

8th:- That the Union Meeting shall elect Messengers to represent them in the General Meeting.

9th:- And that the messengers that represent them in the General meeting report their situation.

10th:- That the Scribe keep a perfect record of the proceedings of the Union Meeting.

11th:-That it be the duty of the Union Meeting, to afford the individual churches, that advice they think best.

Article 111 of the General Meeting.

Section 1st:- That once in three years there be a General Meeting of a deputed number from all the Union Meetings in N. America, and as the Quarterly meeting takes cognizance of all its members or quarterly Meetings; so the General Conference shall take cognizance of all the Union Meetings.

2nd:- The General Meeting shall receive returns from all the Union Meetings; see how far there is a oneness among them; and recommend to them the best mode of proceeding in the external affairs in the church, and thus set in order the things that are wanting.

3rd:- That as the Union Meetings so the General Meeting should sit in conference, organized in the same manner, and keep a perfect record of all its proceedings.

4th:- That the proceedings of the General Meetings, and returns of the Union Meetings; so far at least as respects the number of members, names of churches, and preachers, be published by a committee appointed by the General Meeting, and that they sell enough to defray the expense of publication. It would be well for the members of the General Meeting to subscribe for enough to satisfy the churches they Represent.

Article 4th:

That nothing herein contained shall be so construed, as to deprive the individual churches of their rights, nor by any means to favour Episcopacy.

Francis Williamson.
Joshua Livesay
Nelson Millar.

On motion agreed that the following be the order of Quarterly meetings at the different churches.

Providence	2nd	Saturday	and Sunday	in	March, June, Sep. Dec.
Wills	1st	"	"	"	" Jan., AApril, Oct. july.
Holy Neck	3rd	"	"	"	"Feb., May. Aug. Nov.
Barrett's	4th	"	"	"	" Feb., May., Aug., Nov.
Lebanon	3rd	"	"	"	" Jan., April, July, Oct.
Holloway's	1st	"	"	"	" Feb., May., Aug., Nov.
Joyner's	1st	"	"	"	" Mar., June, Sep., Dec.
Republican Chapel	3rd	"	"	"	" Mar., June, Sep., Dec.
Craney Island	4th	"	"	"	"Mar., June, Sep., Dec.
Bethel, Nor. Car.	2nd	"	"	"	" Jan., April, July, Oct.
Bear Quarter	2nd	"	"	"	" Feb., May, Aug, Nov.
Deep Creek---					
Cypress Chapel	The fifth Sunday in every month having				

that We.

[illegible]

On motion made and seconded: Agreed that Brother Willar represent us in the ensuing General Meeting to be held in Windham Connecticutt; and that his expenses be paid, and in case Brother Willar should fail to attend, from sickness or some other cause that Bro. Mills Barrett represent us in his room.

On motion it was agreed that the meeting adjourn until the --- day of September next.

Mills Barrett, Speaker.
[illegible]
Robert Lawrence, Scribe.

5th Christian Conference.

At a Union Meeting held at Barrett's Meeting house in Southampton county, Va. the---------- of September in the year 1820

Present.	
Nathaniel P. Tatem	Providence.
Joseph Thomas	Frederick Co. Va.
Francis Williamson	Bethel.
Burwell Barrett	Barrett's.
James Warren	Itinerant.
Zachariah Holiway	Georgia.
Mills Barrett	Wills.
Daniel Whitley	Republican Chapel.
John Livesay	Cypress.
Henry Sparrow	Providence elect Messenger.
Azel Clifton	Raleigh.
Littlejohn Utley	Raleigh.
John Reynolds	Wills.
Willis Stephens	Barrett's.
Anthony Evins	Barrett's.
Amos Joyner	Joyner's.
John West	Wills, elect.
Albridgeton Harvey	Joyner's.
Ira Holiway	Holoway's.
Robert Lawrence	Wills.
Abraham Harrold,	Cypress.

The Conference was organized by chosing Francis Williamson, Speaker, and Robert Lawrence Clerk, and proceeded to business.

1st: On motion made and seconded: Agreed, that the proceedings of the last Christian Conference held at the Republican Chapel be sanctioned by this conference.

2nd: On motion &c. Agreed that Elder Joseph Thomas from Frederick county, Va. be permitted to lay before the meeting the proceedings of a conference held in Delaware, and elsewhere; his object being to effect a more intimate Union between the churches.

3rd: Agreed that the Meeting adjourn to consult with J. Thomas, upon some plan to effect his object.

3 o'clock, met according to adjournment, and proceeded to take up the proceedings of the different conferences represented by Elder Thomas, Whereupon

4th: Motion made, and seconded, Agreed, that we aprobate all except the 7th section of the Delaware conference, which say: " Our wishes for the welfare of Zion, induces us to recommend to the churches, that when any of the brethren undertake to preach the Gospel, to exercise, his gifts, graces and talents, and if the church does not believe him to be qualified for the work, he must desist from preaching otherwise he must be considered as unruly, and rejected, for we are convinced that all things should be done in order and according to the Gospel."

4th: Sunday morning met according to adjournment. On motion made &c. Agreed that every State, District or church be at liberty to act as their policy may direct, respecting their local concerns.

5th: On motion made &c. Agreed; that Brother Zachariah Holliway, take with him to Georgia, the proceedings of the last Christian Conference held at the Republican Chapel in May last at a special call; and that Brother Utley, and Clifton be instructed to do the same, and use their best endeavors to effect a Union between the churches over which they have any influence, and elsewhere.

6th: On motion made and seconded: Agreed: that Brother Azel Clifton be ordained to Morrow at Preaching time.

7th: On motion &c. Agreed, that Union Meeting be held in Portsmouth, Va. to commence the Friday before the 3rd Sunday in May next.

8th: On motion made &c. Agreed; that a General meeting of the different Churches be held at Rockingham on Smith's Creek to commence the ---- of September next.

9th: On motion made and seconded: Agreed, that Joshua Livesay, and Mills Barrett be a committee, to prepare and put THEM to the press the minutes of the different conferences held in Va. and North Carolina and Delaware.

10th: On motion made &c.: Agreed that Elder Daniel Whitley be appointed Pastor of the Church at the Republican Chapel.

11th: On motion the conference adjourned, until the third friday in May next.

6th Conference of the Christians.

At the annual General Meeting, and Conference of Christian Brethren held, at ~~Portsmouth~~ Providence in Norfolk County Va. the 18th of May 1821.

Present.

Nathaniel P. Tatem	Providence.
Francis Williamson	Hertford, N. C.
Frederick Plummer	Philadelphia.
John Livesay	Cypress.
Joseph Thomas	Frederick.
Daniel Whitley	Republican Chapel.
Nelson Millar	Gosport.
Mills Barrett	Wills.
Joshua Livesay	Providence.
Elisha Barrett	Itinerant.
Benjamine Bullock	Holy Neck.
Stillman Bullard	Massachusetts.
Henry Sparrow	Providence.
Edward Whitehurst	Providence.
Aaron Norton	Philadelphia.
John Reynolds	Wills.
John Sykes	Providence.
James Tatem Jr.	Providence.
Elijah Williamson	Bethel.
Witty Jones	Holy Neck.
Francis Costen	Cypress.
James Tatem Jr.	Providence.
John McDolald	Providence.

Friday evening the Conference met, and was organized by chosing Nelson Millar, Speaker, and Mills Barrett, scribe, and proceeded to business.

1st: On motion made &c.: entered into labour with Elder Joseph Thomas respecting certain charges exhibited against him by Frederick Plummer of Phila. and others.

1st:- Circulating false reports concerning Elder Plummer.

2nd:- Telling various falsehoods of other matter.

3rd:- For imposing upon the Va. Conference certain Minutes. After mature deli beration the conference agreed to expel said Thomas; but upon evincing true sorrow, and promising to do better, above all to erase from his hymn Books the title Page he was excused.

2nd:- On motion made &c. The minutes of the ~~XXXXXX~~ Annual General Conference held in Windham Connecticutt was read and Received.

3rd:- On motion made &c. Agreed that the services of Elder Mills Barrett and Elisha Barrett's services be accepted to ride, and that they dispose of themselves in the following manner; Mills Barrett to attend the Quarterly Meetings, and Elder Elisha Barrett to ride steadily.

4th:- On motion &c.: Agreed that Bro.s Francis Williamson and Nelson Millar be Messengers to the General Meeting of Virginia.

5:- On motion &c.: Agreed that Bro. Mills Barrett have 200 Dols. for his services; and (Elder) Elisha 100. Dollars.

6th:- On Motion &c. Agreed that The Pastors of the different churches collect what is due upon their papers for defraying the expenses of Bro. Millar to the General Meeting in Windham, and use their best exertions to make up the deficiency.

7th:- On Motion &c.: Agreed that Bro. Bullock be ordained at ~~XX~~ the next Quarterly Meeting to be held at Holy Neck.

8th:- On Motion &c.; Agreed that Bro. Millar, and Bro. Williamson's expenses be born to the General Meeting by the churches.

9th:- On Motion: Agreed that the Deacons in the Different Churches be ordained according to the New Testament.

10th:- On Motion it was agreed: that the next conference commence the ninth of November 1821 at the Republican Chapel in Isle of Wight County, Virginia.

11th:- On motion &c. It was agreed that the Minutes of the Conference held at the Republican Chapel, together with the above be printed, and that Joshua Livesay, and Mills Barrett be a committee to print two hundred copies.

On motion agreed to adjourn till the 9th Nov. 1821.

Report on page 55 referred to in the minutes of the 7th Virginia Conference.

Your committee beg leave to ~~XXXXXX~~ inform the Conference that upon examination we find the standing of all the preachers belonging to this Conference to be good, except Elisha E. Barrett and James Warren, charges preferred against Barrett by Robert Lawrence, John Reynolds and John Bunkley: charges against Warren prefered by Mills Barrett.

Thomas Holoway Chairman of Committee.

Committee. Anthony Evans,
Nicholas Duel.
Mills Holland.
Albridgeton Harvey Sen'r.

7th Virginia Christian Conference.

At a union meeting of the Christian Elders and Brethren, held at Republican Chapel the 9th, 10th and 11th of November, 1821.

The following members were present:

Elders, Dunwell Barrett, Daniel Whitley, Nelson Miller, Benjamin Bullock, John Livesay, Francis Williamson, Mills Barrett, Nathaniel P. Tatem and Joshua Livesay. Members: Allbridgton Harvey, Sr., Thomas Holloway, Anthony Evans, Elijah Williamson, Allbridgton Harvey, Jr., Mills Holland, Lazarus Holloway, Nicholas Duel, Thomas Cutchen, Amos Joiner, Robert Lawrence, Elijah Joiner, Elisha Joiner, William Harvey, Everet French, Francis Goston, Thomas Colling, Samuel Newman and Henry Gray.

The conference was organized by choosing Elder Nelson Miller Speaker and Elder Mills Barrett Scribe.

1st. On motion, agreed, That Elders Dunwell Barrett, Benjamin Bullock and Mills Barrett, Members Anthony Evans and Thomas Holloway be a committee to report in the case of Joseph Thomas.

2d. On motion, agreed, That Elders Francis Williamson, Daniel Whitley and John Livesay, Members Allbridgton Harvey, Sr., and Elijah Williamson be a committee to revise the minutes of 4th Conference of 1820 held at this place.

3d. On motion, agreed, That Members Thomas Holloway, Anthony Evans, Allbridgton Harvey, Sr., Mills Holland and Nicholas Duel be a committee to report concerning the standing of the preachers belonging to this Conference.

4th. On motion, agreed, That a majority of any of the above Committees met and make their report to the Conference tomorrow. Adjourned ato'3 o'clock tomorrow.

Saturday 1/2 past 3 o'clock, met according to adjournment.

5th. On motion, agreed, That the report of the committee in the case of Joseph Thomas be received. The report is as follows:

Your Committee, appointed to examine into the case of Elder Joseph Thomas, now a resident of Rockingham County, Virginia, and a member of this conference, after a thorough examination, agree to the following Report: They regret that the unchristianlike conduct of any man should render it necessary to detail a train of events so base as those that have come to the knowledge of your committee. Influenced we presume, by that baneful spirit of detraction, that is harbored by little minds, and which not only detracts meritorably from the merits of others, but would actually pull those down who stand high in the estimation of the people, to a level with themselves; Joseph Thomas, the man in question, associated with Robert F. Ferguson, Francis Lenton, William Johnson, etc. in a Conference, held in Centerville, (Del.) and pronounced Elder Frederick Plummer,

a highly respectable and useful member of the General Conference, as excluded from their connection; when he knew that he was not, nor wished to be associated with such Characters. Your committee can not but believe that Joseph Thomas was aware that he was mingling with persons some of whom were bad Characters, and then stood excluded from the Christian connection. By adverting to the aforesaid minutes your committee find that they alleged no cause for the measure they took, and we presume, that had they been recognised as a conference by the General Meeting, that the idea of an excommunication, without the exhibition of charges, would have been reprobated by them. To dwell upon this conference, in which J. Thomas took an active part, is unnecessary, the many little incidents that took place, and which come to the knowledge of your committee, entitles it to their deserved execration; they will only add, that without the knowledge of--N. Smith and others, Joseph Thomas had their names inserted on the list of that spurious conference. The circulation of the above named minutes naturally made unfavorable impressions upon the minds of some, relative to Elder Plummer; and upon their reception in this part of Virginia, a report was circulated that Elder Plummer's sentiments were the cause: The Virginia Conference therefore requested their messenger, Nelson Millar, to lay the matter before the General Conference, to be held in Windham, (Conn.) and know if it was allowable that a minister should be excluded without any charges being preferred against him; for, from their non-acquaintance with the Centerville Conference, they had no doubt of its character being good.

During the absence of Nelson Millar the Virginia Conference sat; and Elder Thomas made his appearance and became a member, by representing the character of the Centerville Conference as highly respectable; that Elder Plummer was unworthy of Christian fellowship, and that he was excluded on account of his sentiments, dress and moral conduct. The apparent sanctity of the man, seemed to forbid the belief of his lieing; and so improbable did it appear to them that a man under the garb of religion could carry so much deception as has since appeared, that they readily approbated the Centerville proceedings. Upon the return of Nelson Millar, the assertions of Joseph Thomas did not appear to be correct. Nelson Millar's assertions were confirmed by the proceedings of the General Meeting, [illegible] and Joseph Thomas was cited to appear before our general meeting at Providence, Norfolk County, to answer to certain charges. It is fresh in the minds of the committee, that he was clearly proved to be guilty of many falsehoods, and by his improper assertions had done the Conference a serious injury, who agreed unanimously to exclude him. Upon hearing his exclusion read by the clerk, he, with floods of tears, acknowledged his sins and begged forgiveness for himself and family's sake, and offered the following acknowledgment:

I, Joseph Thomas, do humbly and unfeignedly acknowledge, upon the testimony laid before this Conference, that I was imposed upon and deceived by the members present, composing the Centerville Conference, held in May, 1820, and by this imposition was concerned in publishing Elder Plummer as excluded from our fellowship; who was not, nor wished to be, a member of the above named conference, for which I am truly sorry: And also imposed upon the conference held at Barrett's, in Southampton County, the Minutes of the aforesaid Centerville

Conference. I really regret that I had any concern or connection in the aforesaid Centerville Conference convened. And I am desirous that this my acknowledgment to my Brethren and penitence for my conduct, be circulated and received as extensively as the Minutes of that Conference, and in every other place where necessary.

Joseph Thomas.

The above acknowledgment was accepted, upon his promising to circulate wherever he went, and to have nothing more to do with those impostors and deceivers, adverted to in his acknowledgment. The approbation of his Hymn Books being contained in the Centerville proceedings, with articles of faith annexed to them as a Constitution of the Christian Church, the Conference was about to publish their disapprobation of so gross an imposition upon them, when he begged them not and promised to erase from the title page all the exceptionable part and let it appear as his own opinion of the subject.

Joseph Thomas appearing penitent for his unruly conduct, and matters having gone this far, the conference agreed to fellowship him, provided he brought forth the fruits of repentance, and therefore turned his Case over to the General Conference. He left the Conference in high spirits, and with great professions of friendship for Elder Turner, whose forgiveness he had obtained, upon condition that he would go and sin no more. The above is fresh in the minds of many of you.

After leaving the conference, it appears to your committee, that he went into North Carolina, where he told his be-lo without erasing the exceptionable part of the title page, until charged by Elder Mills Barrett with the violation, and then he denied it, until the testimony of William Bullard has adduced. From thence he went into Shenandoah County, Virginia, where he denied having promised to circulate his acknowledgment, and that too in the presence of Nelson Miller and William Smith. From the testimony of Elder N. J. Tatem, it appears that he denied having signed the acknowledgment, although in his own hand written, until he found it too barefaced. Your committee are satisfied that Joseph Thomas has associated with the above named Robert F. Ferguson, a man unknown to your committee only as a disowned minister, and one whom Thomas has branded as a deceiver and impostor, and this too in violation of his most solemn promise. This can be proven by the testimony of Elders N. J. Tatem, Nelson Miller and William Smith; and the proceedings of the Rockingham meeting, which was composed of R. F. Ferguson, Enoch Harvey, etc. who agreed to receive and recommend each other to the world, and again publish Elder J. Turner. We shall not insert these shameful minutes, but observe, that they afford sufficient evidence that Joseph Thomas is trying to establish a separate society, and evade the charges brought against him, by saying the General Conference has nothing to do with him, as he stated in the presence of Nelson, Miller and William Smith. It appears that he has been guilty of falsehoods on almost all occasions, and is unstable to that degree, that he is not to be relied on.

The multiplicity of proofs of the unworthiness of the man:

character forbids our giving a full detail. We will conclude by observing, that the Ministerial character is too sacred ground to be profaned by unhallowed hands, and since it appears from the testimony of William Smith, that he has been rejected in Strausburgh, as a Minister, for two years past, we deem his conduct as deserving of our highest execration, and himself unworthy of the least confidence, as a Minister or Christian, and recommend the following resolve:

Agreed, That Elder Joseph Thomas be disowned bothas a Minister and Christian, and that the same be published in the prints of the United States.

In behalf of the Committee,

Burwell Barrett.

6th. On motion, agreed, to receive and accumulate the following report of the revisory committee. This report was not printed with the minutes, but the printed minutes say it was to be printed in the Christian Herald, but I believe it never was. It differed so little from the original that I believe it was not preserved, if it was it is lost. If found it shall be inserted.

7th. On motion, agreed, That the following report of the examining committee be received and approbated. For this report turn to page 5.

8th. On motion, agreed To take up the case of Elder Burrett, but he being absent and sick, the Conference appointed Nathaniel T. Teter, Joshua Livesay, Francis Hillerson, Benjamin Billou and Nelson Hilliar, a committee to try the above named case.

9th. On motion, agreed That Burwell Barrett, Anthony Evans, and Berrod Burtt, be a committee to try the case of James Carter.

10th. On motion, agreed, That Conference adjourn until 3 o'clock P. M. tomorrow.

Monday 3 o'clock, met according to adjournment.

11th. On motion, agreed, That Elder Benjamin Billou be the Pastor of the church at Holy Tree Chapel.

12th. On motion, agreed, That Elder Nelson Hilliar be our representative to the next General Conference.

13th. On motion, agreed, That we accept the services of Elder Silas Barrett to visit the Churches ensuing their Conference the ensuing year.

14th. On motion, agreed, That the next Union Meeting and Conference be held at the Union Meeting house to commence the Friday before the second Sunday in June, 1828.

15th. On motion, agreed, that we approbate the proceedings of the General Conference, held at New Bedford.

16th. On motion, agreed, that Elders Nathaniel . Tatem, Mills Barrett and Nelson Miller be a committee to attend to the printing these minutes.

17th. On motion, agreed, that the Conference now adjourn until the Friday before the second Sunday in June, 1822.

By order of the Conference,

Mills Barrett, Clerk.

Eight Virginia Christian Conference.

At a Union meeting and Conference of the Christian Elders and Brethern here at the Union Meeting house Southampton County Va the 8th 9th and 10th of May 1822. The following members were present.

Elders	Members
Burwell Barrett	Thomas Holoway
Daniel Whitley	Amos Joyner
Nathanial N. Tatem	Thomas Hall
Zachariah Holloway	Elijah Joyner Elisha Joyner
Benjamin Bullock	Richard Williams
John Livesay	James Pith
Nelson Miller	John McDonald
Miles Barrett	William Godwin
	Allbridgton Harvy Senr.
	Allbridgton Harvy Junr.
	Daniel Williams

1st. The conference was organized by chosing Elder Burwell Barrett speaker and Elder Nelson Miller Clerk.

2nd. It was proposed and agreed that a committee be appointed to correspond with the distant Churches and Brethern. And Elder N. N. Tatem. Joshua Livesay and Nelson Miller were Chosen.

3rd The following letters from the Christian Church at Lebanon, Georgia presented by their Messenger, Elder Zachariah Holoway, was read, accepted and refered to the committee of correspondence. The Christian Church at Lebanon in Georgia; send greeting by Bro. Holoway. To the Elders and Brethern of the Union Meeting in Virginia, with all every where who call upon our Lord and Savior Jesus Christ, both theirs and ours.

Dear Brethern,

We as strangers and Pilgrims on earth now address you. We thank God for the display of his great mercy in the gift of his son Jesus for a lost world; and we thank him for the Particular display of that mercy at Lebanon in the conversion of many Lost sinners, We adore him also that he is not only converting sinners in this part of the World, but he is reviving among us the pure principles of primitive Christianity-- and we trust will e'er long gather to-gether in one his people, who have been scattered in the Cloudy and dark day.

Bigoty that bane of Truth and holiness is giving way to the mild Spirit of the Gospel, and the different denominations are approximating more and more to each other in spite of the intrigues of hell and earth- -how long oh Lord, shall the professed followers of the Meek and lowly Jesus be blinded by the God of this world, and oppose each other--Brethren should we unite our prayrs and cries together for a general release, we believe ~~that Kxxxxxxx kxxxxx~~ that God would come to our help against the Mighty. We believe that the mystery of Iniquity would be compleatly unraveled, which has so long oppressed the real people of God and hid the light of the Gospel. Yea we believe that the Lord by the breath of his mouth and the brightness of his coming would blow away the Smoke of the bottomless pit which has so long hid the Truth from the minds of the people. Let us unite our prayers together in faith and God will hear and Answer to the down fall of Satans Kingdom. Yea to the removing all those things that can be Shaken. Then shall we see the beauty of the Gospel, the exellency of primitive Christianity. Yea we shall see the Lord alone exalted, and man; poorman, who exalts himself, abased. Brethern, we have long ago agreed to take the New Testament of our Lord and Savior Jesus Christ for our sole rule of faith and practice. We have no Laws to make, but to keep them that Christ has made, for we conceive the Lord to be our King, Lawgiver and Judge. We conceive it necessary for the Elders andBrethern generally to

assemble together for the purpose of making appointments to preach the everlasting Gospel, and carry into effect the laws of our law-giver who is able to save and destroy--hence we wish a correspondence kept up, concerning the times of holding Union, Yearly or commonmeetings and not only so but that we may thro corresponding receive information of the progress of the Glorious Gospel. Brethren we wish to let you know, that we have appointed a yearly meeting at Lebanon on the friday before the first Sunday in may next, and we do heartily wish that some of the Elders and preachers to visit us at thattime, with as many of the other Brethren as can attend. We have since last fall had many Glorious meetings at and nearLebanon. Bro. Meloway whose labours has been considerably blessed lately can tell you-- A goodly number has been converted, and many has joined the church at Lebanon, some have joined Methodist and some the Baptist.Brethren the harvest is great, but few faithful labourers can be found, come over and help us.Sinners are dying for want of knowledge many very many are now enquiring what they shall do to obtain Eternal life. We havelately heard from the west particulary Ohio. The Christian cause is gaining ground, Bro. M. Bride a preacher and Elder in the Christian Church from Pennsylvania, has been with us but was so afflicted with the consumption he has not been able to labour much. He left us for the west on last Monday, at the conclusion of our three days meeting at Lebanon. We believe him to be truly pious and mind an able minister of the New Testament. Brethren we hope to hear from you by letter--and may God prosper you and all who are engaged in the Cause of Christ. Signed by order and in behalf of the Church. Coleman Pendleton C. C. C.

4th. It was proposed and agreed, that Elder Benjamin Bullock be appointed Pastor of the Church at the Union meeting house Southampton County, Va., by mutual consent of the Brethren of said Church.

5th. It was proposed and agreed, that the Virginia General meeting be held once in each year.

6th. It was proposed and agreed, thatthe next Union meeting and Christian Conference, be held at the Holy-weekChapel Nansemond, County Va.,

7th .It was proposed and agreed that the Clerk Elder N. Millar for-ward the Minutes of this Conference to the Editor of the Christian Herald for publication.

8th. It was proposed and agreed, that this Conference now adjourn untill the friday before whitsunday next 1823.

Burwell Barrett. Speaker.

Nelson Millar Clerk.

Ninth Virginia Christian Conference.

At a union meeting and conference of the Christian Elders and Brethren held at the Holy Neck Chapel the 16th, 17, 18th and 19th of May, 1823. The following members were present:

Elders.	Members
Nathaniel P. Tatem	John Copeland
Burwell Barrett	Henry Sparrow
Joshua Livesay	Eli Coker
Nelson Miller	Lazarus Holoway
James Warren	Uriah Rawles
Benjamin Bullock	
John Livesay	
Daniel Whitley	
Mills Barrett	

1st. The conference was organized by choosing Elder N. P. Tatem speaker, and Mills Barrett Clerk.

2d. It was proposed and agreed that Bro. Wm. Fowler, a member of the general meeting in N. Carolina in connection with Elder James O'Kelly be admitted an honory member of this conference, he having produced satisfactory letters of his being in good standing in said meeting.

3d. It was proposed and agreed that if a stranger come among us professing to be a Christian Minister in connection with, or holding membership in any church belonging to the Virginia Conference, or any Christian Church or Christian Conference in any of the United States of America in union with the Virginia Conference; he be received by us, under the following circumstances, viz. 1st, if his name be ~~entered~~ inscribed in the Christian Register, or 2d. if this were impracticable, that it be in the Christian Herald, or 3d, if he produce letters of recommendation from some Christian Conference in connection with this Conference, signed by the presiding members, and clerk, or by the members composing ~~this~~ such Conference. This we recommend to the individual Churches, h hoping it will meet their approbation.

4th. It was proposed and agreed that whereas the churches have witnessed the impropriety of individual churches sending forth men into places where they are unknown, whose talents and experience are not sufficient for the test. It is therefore recommended that no individual church give a young man a letter of recommendation to go where he is not known, without consent of the Conference, except it be to a young man accompanied by an old and experienced minister in whose care they can trust him, until the meeting of the next conference, to which he may be reported for further recommendation.

5th. It was proposed and agreed that Elders Burwell Barrett, Joshua Livesay, Nelson Miller and Mills Barrett be a committee to draw up a constitution of the Christian Churches belonging

to this Conference, defining the powers of the individual churches and the Conference; and send a copy to each church for their consideration who shall send it on with their amendments to the committee to be presented to the next Conference.

6th. It was proposed and agreed, that the next union meeting and Conference be held at the Brick Church in Isle of Wight County, Virginia, to commence the Friday before Whit Sunday 1824.

7th. It was proposed and agreed that the next Conference be composed of the Messengers from the individual churches and they only.

8th. It was proposed and agreed, that any churches having only three members, shall be entitled to send one messenger and if a church have twenty members send two messengers and so inproportion.

9th. It was proposed and agreed that Conference now adjourn until the Friday before Whit-Sunday next 1824.

Tenth Christian Conference.

At a Union meeting and Conference of the Christian Elders and Brethren, held at the Brick Church in Isle of Wight County, Virginia, on the 4th, 5th, 6th and 7th of June, 1824. The following members were present.

Elders	Members.
Burwell Barrett	Uriah Rawls
Joshua Livesay	Richard Williams
John Livesay	John West
Daniel Whitley	Christopher Lawrence
Nelson Killar	John Newman
Mills Barrett	James Pitt
	Thomas Hall
	Matthew Harris
	William Foster
	Everet Wrench
	Daniel Williams
	Benjamin B. Smith

1st. Conference was organized by choosing Elder Mills Barrett Speaker and Daniel Williams Clerk.

2d. It was proposed and agreed that the committee appointed in the 5th article of the last conference be discharged from the duty that article enjoined.

3d. It was proposed and agreed, that Elder Joshua Livesay be a committee to draw up the order of the churches and Conference in Virginia and present it to the churches belonging to this conference, and make report to the next Conference.

4th. It was proposed and agreed, that Elder Daniel Whitley be Pastor of the church at the Union meeting house in Southampton, County, Virginia.

5th. It was proposed and agreed, that each individual church be recommended to send two messengers to the next conference.

6th. It was proposed and agreed, that the Pastors inform the conference of the labors and situation of the churches under their care, which they did, and the account they gave was truly pleasing and edifying.

7th. It was proposed and agreed, that the next Union meeting and conference be held at the Cypress Chapel in Nansemond County, Virginia, to commence the Friday before the second Sunday in December next 1824, and that Elder Mills Barrett preach the introductory sermon.

8th. Proposed and agreed, that conference now adjourn.

Daniel Williams, Clerk.

Eleventh Christian Conference.

At a Union meeting and conference of the Christian Elders and Brethren, held at the Cypress Chapel in Nansemond County, Virginia, in December, 1824. There were so few that attended that they did no business except appoint another meeting, and conference to be held at Providence Meeting house in Norfolk County, Virginia, some time the next May 1825, of the above conference there was no record kept and as I did not attend I know not the names of those ~~that~~ who did attend.

Twelfth Christian Conference.

At a Union meeting and conference of the Christian Elders and Brethren, held at Providence meeting house, Norfolk County, Virginia, in May 1825. The conference was not organized and no business was done. The churches then called a Union meeting and conference to be held at Holy Neck Chapel in Nansemond County, Virginia, to commence on Friday the 19th of August, 1825.

Thirteenth Christian Conference.

At a Union meeting and conference of the Christian Elders and Brethren, held at Holy Neck Chapel in Nansemond County, Virginia, the 19th, 20th, 21st and 22d of August, 1825. The following members were present:

Elders	Members
Nathaniel P. Tatem	Thomas Holaway
Joshua Livesay	Zachariah Holoway
John Livesay	Miles Clary
Daniel Whitley	Eli Coker
Mills Barrett	Daniel Williams
	John Copeland
	Uriah Rawls
	lijah Joyner.

1st. The Conference was organized by choosing Elder Nathaniel P. Tatem Speaker and Elder Mills Barrett Clerk.

2d. Proposed and agreed, that a Committee be appointed to invite Elder Reuben Potter, Jr., to a seat in Conference, Elder Potter being engaged in writing an address to the conference declined taking the seat.

3d. Proposed and agreed, that it is important that some plan be adopted whereby the Conference will be better Constituted, and the permanent Security of the rights and liberties of the Churches guaranteed.

4th. Motioned and agreed, That Brothers John Copeland, Uriah Rawls and Daniel Williams be a committee to prepare such a plan and report the same to this Conference.

5th. Motioned and agreed, That Brothers Uriah Rawls and Eli Coker be received and recommended as unordained Preachers among us.

6th. Motioned and agreed, That Brother Uriah Rawls be appointed to travel and visit the Churches composing this Conference, until the next season of the Conference, and that he receive one hundred and fifty Dollars per year for his services.

7th. The Committee appointed to prepare a plan for the organizingand Covering of the Conference and Churches, reported the following form of a

Constitution.

We, the members of the Christian Church, in order to form a more perfect Union, establish Justice, insure tranquaility, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity do ordain and establish this Constitution for the Christian Church in the lower part of the State of Virginia. Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and, therefore, all men are equally entitled to the free exercise of Religion according to the dictates of Conscience; and it is the mutual duty of all to practice Christian forbearance, love and charity towards each other. No free government or the blessings of liberty can be preserved to any people but by a firm adherence to Justice, moderation, temperance, frugality and virtue.

1st. No articles of faith shall be established more than the Scri tures.

2d. All power to establish rules for the better government of the Churches shall be ~~vested~~ vacated in the Conference, which shall be composed of messengers or delegates chosen by the individual Churches.

3d. The Conference shall consist of two members from each Church chosen every year by the members of the several Churches.

4th. No person shall be a representative who shall not, when elected be a member of that church in which he shall be chosen.

5th. The Conference shall choose their Chairman and other officers, and shall have the power of impeaching preachers, and of tring impeachments, and no preacher shall be convicted without the concurence of two-thirds of the members present.

6th. The Conference shall assemble at least once every year, and such meeting shall be on the first Friday in May, unless they shall think proper to appoint a different day.

7th. The Conference may determine the rules of its own proceedings, punish it members for disorderly be-havior, and, with the concurence of two-thirds expel a member.

8th. The Conference shall keep a Journal of its proceedings, and from time to time publish such parts of them as they may deem expedient.

9th. The Conference shall have the sole power of receiving Preachers in Connection.

10th. The Conference shall have the sole power of ordaining Ministers.

11th. No Minister shall be expelled from the Connection without the approbation of the Conference, although any individual Church shall have the right of impeachment.

12th. The Conference shall guarantee to every Church in the Union a republican form of government, and shall not interfere with its internal regulations.

13th. The Conference, whenever two-thirds of its members shall deem it necessary, shall propose amendments to this Constitution, or on the application of two-thirds of the several Churches, shall call a Convention for proposing amendments, which, in either case, shall be valid to all intents and purposes as parts of this Constitution, when ratified by thre-fourths of the members of the Conference, or convention, in three-fourths thereof, as the one or the other mode of ratification may be proposed.

8th. Motioned and agreed, That the report of the Committee be received and the form of the Constitution by them reported, be, and the same is hereby adopted as the Constitution of the Churches.

9th. Motioned and agreed, That it shall be the duty of the Chairman and Clerk of our Conference to organize the next Conference.

10th. Motioned and agreed, that Elders N. P. Tatem, Joshua Livesay and Mills Barrett be a standing Committee, with ~~xxxxxxxx~~ discretionary powers to act in the recess of the Conference, on such emergencies as are not deemed by them sufficient importance to convene the Conference.

11th. Motioned and agreed, That the thanks of the Conference be communicated to Elder Reuben Potter, Jr., for his ministerial labors among us.

12th. Motioned and agreed, that Elder Mills Barrett be appointed clerk to keep the record, and record the proceedings of the Virginia Conference.

13th. Motioned and agreed, that Elders N. P. Tatem, Joshua Livesay and Mills Barrett be a committee to prepare these proceedings and superintend their printing.

14th. Motioned and agreed, that the next Union Meeting and Christian Conference be held at Wills' Chapel, to commence the first Friday in May, 1826.

15th. Motioned and agreed, that this conference now adjourn.

Mills Barrett, Clerk.

As I had nothing but the minutes to go by, I had to insert the names and those articles that were not printed according to the best of my recollection.

That the rising generations may know to give honor to whom honor is due. It is no more than justice to observe here, that the honors that is due the framers of our excellent constitution belongs entirely to Elder Nathaniel P. Tatem, as he was the sole framer thereof, and it merely passed through the hands of the committee for the sake of formality.

First Delegated Christian Conference.

At a Union meeting and conference of the Christian Churches in Virginia, held at Wills' Chapel, Isle of Wight County, Virginia, the 5th, 6th, 7th and 8th of May, 1826. The following is the representation of the Churches;

Providence:	Nathaniel P. Tatem Henry Sparrow
Holy Neck	Uriah Mawls Dempsey Jones, absent.
Cypress	John Livesay Christopher Lawrence.
Union	Elisha Joyner Elijah Joyner
Barretts	Burwell Barrett Eli Coker, absent.
Republican	Daniel Whitley Mills Holland
Holloway	Thomas Holloway Lazarus Holloway
Wills	Mills Barrett Richard Williams.

The conference was organized by choosing Elder Burwell Barrett chairman and Elder Mills Barrett Clerk.

1st. Motioned and agreed, that the constitution which was adopted at the last Christian Conference, held at Holy Neck Chapel in Nansemond County, Virginia, on the 22d of August, 1825 be ratified.

2d. Motioned and agreed, that the thanks of this conference be communicated to Elder Reuben Potter, Jr., for his good wishes towards us, and his kind offer to present our good wishes to the General Conference.

3d. Motioned and agreed, that committees be appointed to wait on the churches at Craney Island and Lebanon and endeavor to bring them into a closer union with this conference. Elders Burwell Barrett and Uriah Rawls were chosen to wait on the church at Lebanon, and Elders Joshua Livesay and Mills Barrett to wait on the church at Craney Island.

4th. Motioned and agreed, that a committee be appointed to say what a traveling preacher should receive yearly for traveling and visiting the churches, and say what would be the proportion of each church according to her ability, and Elders N. P. Tatem, Joshua Livesay and Henry Sparrow were chosen the above named committee.

5th. Motioned and agreed, that the services of Brother Uriah Rawls be accepted to travel and visit the churches belonging to this conference this year.

6th. Motioned and agreed, that the proceedings of this conference be forwarded by the clerk to the editor of the Christian Herald for publication.

7th. Motioned and agreed, that the next union meeting and conference be held at Holoway in Sussex County, Virginia, to commence the first Friday in May, 1827, and that Elder Mills Barrett preach the introductory sermon.

8th. Motioned and agreed, that the conference now adjourn until May, 1827.

Mills Barrett, Clerk.

The conference that was to be held at Holoway was held at a new meeting house, which was built in the interval of conference, called Springhill.

Second Delegated Christian Conference.

At a union meeting and conference of the Christian Elders and Brethren, held at Springhill meeting house, Sussex County, Virginia, the 4th, 5th, 6th and 7th of May, 1827. The following were the representation of the churches:

Springhill M. H.	Lazarus Holoway Stephen Ellis
Barrett M. H.	Burwell Barrett Eli Coker
Union M. H.	Elijah Joyner Elisha Joyner
Holy Neck M. H.	Uriah Rawls Dempsey Jones
Cypress M. H.	---------- ----------
Providence M. H.	---------- ----------
Wills' M. H.	Mills Barrett James Pitt
Republican M. H.	Daniel Whitley

M. H. stands for Meeting House.

The conference was organized by choosing Elder Burwell Barrett speaker and Mills Barrett clerk.

1st. Motioned and agreed, that the standing committee be appointed to collect the materials for a general History of the rise and progress of the Christian Church in Virginia, and forward it to the next general conference.

2d. Motioned and agreed, that our standing committee represent us at all times by letter, in the general Conference, when we fail to send a messenger.

3d. Motioned and agreed, that we approbate the proceedings of the last general conference respecting the publishing a periodical work in New York under the direction of the general conference, and we will patronize the work.

4th. Motioned and agreed, that we approbate the proceedings of our standing committee in appointinga general meeting at Holy Neck, Nansemond County, Virginia, to commence the Friday before the third Sunday in November next.

5th. The committee appointed under the third article of the last conference, waited on the church at Lebanon and were not heard. The committee to wait on the church at Craney Island have made no report.

6th. Motioned and agreed, that our Brothe Uriah Rawls be ordained at this conference, and that he be Pastor of the church at Holy Neck Chapel, Nansemond County, Virginia.

7th. Motioned and agreed, that the standing clerk of this conference is under no obligation to record letters of correspondence, or to preserve the manuscript proceedings of the conference after committing them to record.

8th. Motioned and agreed, that the ordinance of the Lord's supper be administered at all our quarterly and union meetings.

9th. Motioned and agreed, that Bro. Lazarus Holowsy be received, and recommended as an unordained preacher among us.

10th. Motioned and agreed, that Elders Burwell Barrett and Mills Barrett be a committee to represent us in a general meeting to be held at O'Kelly meeting house, Chatham County, North Carolina, next fall, by preachers and brethren who were in connection with James O'Kelly to bring about a greater union among us.

11th. Motioned and agreed, that Isacher Lure has not been received as a preacher among us, and his preaching as a Christian preacher is not approbated by us, under existing circumstances.

12th. Motioned and agreed, that the next union meeting and conference be held at the Union meeting house in Southampton County, Virginia, the first Friday in May, 1826, and that Elder N. P. Tatem preach the introductory sermon.

13th. Motioned and agreed, that Elders N. P. Tatem and Joshua Livesay be a committee to prepare these minutes, and a short address to the churches for the press and have two hundred copies printed.

14th. Motioned and agreed that this conference now adjourn until May, 1828.

Mills Barrett, Clerk.

Third Delegated Virginia Christian Conference.

At a union meeting and conference of the Christian Elders and Brethren, held at the Union Meeting house, Southampton County, Virginia, on the 5th of May, 1828, the following was the representation of the churches:

Providence,	N. P. Tatem Henry Sparrow
Mills,	James Pitt, Mills Barrett, absent,
Antioch,	Daniel Whitley, David Roberts,
Barretts,	Burwell Barrett, John Kitchen,
Union,	Elijah Joiner, James Mills,
Holy Neck,	Uriah Rawls, Dempsey Jones,
Spring Hill,	Lazarus Holloway, Thomas Holloway,

Cypress Solomon Riddick
Josiah Duke.

The Conference was organized by choosing Uriah Rawls speaker, and Solomon Riddick clerk.

1st. On motion, agreed, that Elder John Livesay be the Pastor of the Church at the Union Chapel.

2d. On motion, agreed, that Elder Daniel Whitley be the Pastor of the Church at Wills' Chapel.

3d. On motion, agreed, that Elder Uriah Rawls be the Pastor of the Church at the Cypress Chapel.

4th. On motion, agreed, that Elder Elijah Williamson be received a member of this Conference.

5th. On motion, agreed, That Elder Joshua Livesay and Elder Mills Barrett give Elder Nathaniel F. Tatem a letter of recommendation to his brethren abroad.

6th. On motion, agreed, that Elders Joshua Livesay, Mills Barrett and Nathaniel F. Tatem be continued our standing committee, to act in the recess of the Conference, upon all business, that they think not of sufficient importance to convene the Conference.

7th. On motion, agreed, that Elder N. F. Tatem be requested to have a second edition of the Christian Hymn Book by Mills Barrett, printed with such alterations as the standing committee thinkn necessary.

8th. On motion, agreed, that N. F. Tatem, Joshua Livesay and Henry Sparrow be a committee to superintend the printing of the minutes of this Conference, together with a short address to the Churches composing this Conference.

9th. On motion, agreed, that the next Union meeting and Christian Conference be held at the Cypress Chapel in Nansemond County, Virginia.

10th. On motion, agreed, that this Conference now adjourn until the first Friday in May, 1829.

Mills Barrett, Standing Clerk.

Fourth Delegated Virginia Christian Conference.

At a Union meeting and Conference of the Christian Elders and Brethren held at the Cypress Chapel the 1st, 2d, 3d and 4th of May, 1829. The following was the representation of the churches:

Providence N. F. Tatem
Henry Sparrow

Cypress John Livesay
Josiah Duke

Holy Neck Uriah Rawls
John Copeland

Union _____

_____

Barretts Burwell Barrett
Eli Coker

Spring Hill Lazarus Holoway
Thomas Holoway, Absent.

Antioch David Roberts
Elisha Gay, absent

Wills' James Pitt, absent
Elisha Everett

Admitted by the Conference:

Elders Elijah Williamson
Daniel Whitley
Mills Barrett

The Conference was organized by choosing Elders N. P. Tatem speaker and John Copeland clerk.

1st. Agreed that the church raised in the Town of Portsmouth through the instrumentality of Elders Joshua Livesay and Mills Barrett be admitted in full connection and fellowship with this Conference.

2d. Agreed that the following report of the committee under the tenth article of the Conference at Spring Hill the 4th of May, 1827, be received.

Your Committee appointed by the tenth article of the Conference at Spring Hill the 4th of May, 1827, to represent them in person or by letter in a conference in connection with James O'Kelly to be held at O'Kelly's Meeting house, Chatham County, North Carolina, in the fall of 1827, addressed to that body a friendly letter,* to which we have received no official answer, report say our letter was treated with contempt.

Burwell Barrett
Mills Barrett.

3d. Agreed that the report of the committee appointed under the third article of the conference at Wills' May 5th, 1826, was so favorable that we thought proper to appoint Elders N. P. Tatem Joshua Livesay and Mills Barrett, a committee to visit the church at Craney Island, and report to the next conference.

4th. Agreed that Elder Burwell Barrett be pastor of the church at the Union Chapel.

5th. Agreed that Elder Mills Barrett be pastor of the church at Providence Chapel.

6th. Agreed that Elder Joshua Livesay be pastor of the Church in Portsmouth.

* It was read and approved by the Conference.

7th. Agreed, that we patronize the Brethren in Portsmouth in building a meeting house.

8th. Agreed, that we recommend to the Churches to appoint a committee of three, who shall raise a fund of money for the support of one itinerant minister and report to the conference committee on the first day of January, 1830, the amount in hand, and if there be a sufficiency to support a minister, the committee shall select a minister, and the church committees shall pay the money to the minister.

9th. Agreed, that we recommend the churches to always send to the conference by their messengers the number of members in the churches.

10th. Agreed, that the next union meeting and conference be held at Barretts meeting house in Southampton County, to commence the Friday before Whit Sunday, 1830.

11th. Agreed, that these minutes be forwarded to the editors of the Gospel Luminary for publication.

12th. Agreed, that this conference now adjourn to the Friday before Whit Sunday, 1830.

Fifth Delegated Christian Conference.

At a union meeting and Christian Conference of the Elders and Brethren of the Christian Churches in the Eastern part of Virginia, held at Barrett's Chapel in Southampton County, the 31st of May, 1830, the following was the representation of the Churches:

Barrett's Chapel	Burwell Barrett	White Members	65
	Eli Coker	Black "	25
Holy Neck Chapel	Uriah Rawls	White "	72
	John Oberry	Black "	20
Cypress Chapel	John Livesay	White "	70
	Josiah Duke	Black "	2
Union Chapel	Elisha Joyner	White "	13
	Elijah Joyner	Black "	00
Antioch Chapel	Daniel Whitley	White "	48
	David Roberts	Black "	17
Spring Hill Chapel	Thomas Holoway (absent)	White "	18
	Lazarus Holoway (absent)	Black "	3
Wills' Chapel	James Pitt (absent)	White "	45
	Elisha Everett, absent)	Black "	85
Providence Chapel	Henry Sparrow	White "	40
	Maximilion Herbert	Black "	00
Portsmouth	Wills Barretti	White "	10
		Total	473

Received by the Conference

Thomas Nash
Peter Portlock
Benjamin Copeland
Mathew Harris
Gilbert Brittle
John Kitchen

The Conference was organized by choosing Elders Burwell Barrett speaker and Mills Barrett Secretary.

1st. Motioned and agreed, that the committee appointed by the 3d article of the last conference be relieved from the duty assigned them.

2d. Motioned and agreed, that we recommend the churches to appoint a committee of three to raise money to build a church in the Town of Portsmouth.

3d. Motioned and agreed, that Elder Uriah Rawls be Pastor of the church at Union Chapel.

4th. Motioned and agreed, that Elder John Livesay be Pastor of the church at Cypress Chapel.

5th. Motioned and agreed, that Elder Burwell Barrett be our itinerant minister to visit the churches at the times of our quarterly meetings until our next conference.

6th. Motioned and agreed, that Brother Eli Coker be ordained this day before preaching.

7th. Motioned and agreed, that the time of the quarterly meetings at Union Chapel be altered from the present time of holding them to the second Sunday in January, April, July and October.

8th. Motioned and agreed, that there shall be quarterly conferences held by the churches belonging to this conference.

9th. Motioned and agreed, that the first quarterly conference be held at Providence Chapel, Norfolk County, to commence the Friday before the second Sunday in August next.

10th. Motioned and agreed, that Elders Joshua Livesay, Nathaniel P. Tatem and Mills Barrett be our conference committee until the next conference.

11th. Motioned and agreed, that the next Annual Conference be held at Antioch, Isle of Wight County, Virginia.

12th. Motioned and agreed, that we now adjourn until the first Friday in May, 1831.

Burwell Barrett, Speaker.

Mills Barrett, Secretary.

Sixth Delegated Christian Conference.

At a Union meeting and conference of the Christian Churches in

the Eastern part of Virginia, held at Antioch, Isle of Wight County, Virginia, on the 9th of May, 1831, the following was the representation of the churches:

Antioch	Daniel Whitley	No. of Members,	White	68
	David Roberts		Black	22
Union	Elisha Joyner			13
	James Wills			60
Cypress	John Livesay			70
	Richard Brothers			2
Providence	Nathaniel T. Tatem			58
	William Tatem (absent)			00
Holy Neck	Uriah Rawls			72
	Dempsey Jones			20
Barretts	Burwell Barrett			63
	Eli Coker			23
Spring Hill	Thomas Moloway, Jr.			18
	Miles Clary			3
Wills'	Elisha Everett			49
	John Daniel (absent)			76
Portsmouth	Joshua Livesay			11
	Mills Barrett			
			Total	568
			Increased	35

The conference was organized by choosing Elder Mills Barrett Speaker, and David Roberts Secretary.

1st. Motioned and agreed, that instead of quarterly conferences we have two or three camp meetings each year.

2d. Motioned and agreed, that there be a camp meeting at Providence Chapel, to commence the Friday before the second Sunday in August next.

3d. Motioned and agreed, that Brother William Tatem be received as an unordained preacher among us, and that our conference committee recommend him as such.

4th. Motioned and agreed, that there be a camp meeting at Holy Neck Chapel, to commence on a day designated by that church in October next.

5th. Motioned and agreed, that it is the duty of the Pastors of the churches to collect all the information possible respecting the rise and progress of the churches and present it to the conference committee at our next conference.

6th. Motioned and agreed, that Elders Nathaniel T. Tatem, Mills

Barrett and Joshua Livesay be our conference committee until our next conference.

7th. Motioned and agreed, that the next conference be held at Providence Chapel, Norfolk County, Virginia.

8th. Motioned and agreed, that this conference now adjourn until the first Friday in May, 1832.

Seventh Delegated Christian Conference.

At a union meeting and conference of the Christian churches in the Eastern part of Virginia, held at Providence Chapel, Norfolk, County, the 5th, 6th and 7th of May, 1832.
The following was the representation of the Churches:

			No. Members.
Antioch	Daniel Whitley (absent)	White	72
	Meredith H. Watkins	Black	12
Union	No representation		13
Cypress	Josiah Duke		70
	Hamlin L. Epps		2
Providence	Thomas Nash		83
	Maximilion Herbert		--
Holy Neck	Justin Rawls		78
	John Oberry		20
Barretts	Burwell Barrett		63
	Eli Coker		23
Spring Hill	Miles Clary		17
	William Clary		3
Mills'	No representation		45
			76
Portsmouth	Mills Barrett		10
		Total	587
		Increase	19

The conference was organized by choosing Mills Barrett speaker, and Thomas Nash Secretary.

1st. Motioned and agreed, that the Pastors of the Churches shall comply with the 5th article of the last conference and report to the next conference.

2d. Motioned and agreed, that Elder Uriah Rawls be Pastor of the church at Cypress Chapel.

3d. Motioned and agreed, that Elder Eli Coker be Pastor of the Union Church.

4th. Motioned and agreed, that there shall be a camp meeting at Providence, to commence the 14th of August next.

5th. Motioned and agreed, that there shall be a camp meeting at Antioch, to commence 7th of September next.

6th. Motioned and agreed, that Elders Mills Barrett, Nathaniel F. Tatem and Joshua Livesay be our conference committee until the next conference.

7th. Motioned and agreed, that Brother Thomas Nash be received and recommended as an unordained preacher among us.

8th. Motioned and agreed, that there be a three days meeting at Spring Hill, to commence the first Friday in November next.

9th. Motioned and agreed, that the next conference be at Damascus, Gates County, North Carolina, in the neighborhood of Brother Bishop Rawls.

11th. Motioned and agreed, that this conference now adjourn until the first Friday in May, 1833.

Mills Barrett, Speaker
Thomas Nash, Secretary.

10th. Motioned and agreed, that we recommend to each church to raise a Society, to be called the Itinerant Society, to raise a fund of money to present to the conference for the support of an itinerant ministry.

Eighth Delegated Conference.

At a union meeting and conference of the Christian Churches in the Eastern part of Virginia, held at Damascus, Gates County, North Carolina, May the 3d, 4th, 5th and 6th, 1833. The following was the representation of the churches:

		No. of Members
Antioch	Daniel Whitley David Roberts	85
Union	No representation	13
Cypress	Hamlin L. Ross Josiah Duke	80
Providence	N. F. Tatem Henry Sparrow	103
Holy Neck	Uriah Rawls Jesten Rawls	119
Barratia	Burwell Barrett Eli Coker (absent)	72
Spring Hill	No representation	19
Mills'	No representation	122
Portsmouth	No representation	10 6
	Total	629

Increased the last year

The conference was organized by choosing Elder Nathaniel P. Tatem Speaker, and Elder Mills Barrett, the standing secretary being present, was called on to act as secretary to this conference.

1st. Motioned and agreed, that the church at Damascus be received into full connection with this conference and that Riseup Rawls and James Costen their messengers take their seats, number of members 6.

2d. Motioned and agreed, that the churches be requested to always name representatives and the number of members, and be represented in the conference if possible.

3d. Motioned and agreed, that Elders Joshua Livesay and Daniel Whitley be a committee to wait on the churches at Mills' and the Union and know the cause why they have failed to be represented in the conference this, and the last year, and report to our next conference.

4th. Motioned and agreed, that we approbate, and will patronize the book association.

5th. Motioned and agreed, that we highly approve of the call of a convention in the city of New York next June, and we appoint Mills Barrett and Thomas Nash to represent us in said convention.

6th. Motioned and agreed, that Brother William A. Jones be received and recommended as an unordained preacher among us.

7th. Motioned and agreed, that Elder Uriah Rawls be appointed Pastor of the Church at Damascus, Gates County, North Carolina.

8th. Motioned and agreed, that there be a camp meeting at Providence, Norfolk County, to commence on Monday, the 26th of August, next.

9th. Motioned and agreed, that Mills Barrett, Nathaniel P. Tatem and Thomas Nash be our conference committee until the next conference.

10th. Motioned and agreed, that our next Union meeting and conference be held at Holy Neck Chapel, Nansemond County, Virginia.

11th. Motioned and agreed, that this conference now adjourn until the first Friday in May, 1834.

Nathaniel P. Tatem, Speaker.

Mills Barrett, Secretary.

Ninth Delegated Conference.

At a union meeting and conference of the Christian Churches in the Eastern part of Virginia, held at Holy Neck Chapel, Nansemond County, the 2d, 3d, 4th and 5th of May, 1834. The following was the representation of the churches:

		No. Members
Antioch	Daniel Whitley Davis Edwards	83
SpringHill	Thos. Holoway, Jr., Miles Olery (absent)	15
Barretts	Burwell Barrett Eli Coker	61
Providence	Nathaniel [illegible]. Eaton (absent) Henry Sparrow	100
Damascus	James Costen Riseup Rawls	6
Holy Neck	Uriah Rawls John Copeland	119
Union	Elijah Joyner James Willis (both absent)	13
Wills'	No messengers returned, the Pastor says.	12
Portsmouth	No messenger returned,	10
Cypress	H. L. Epps Josiah Duke	79
	Total	500

Monday 5th Conference was organized by choosing Elder Burwell Barrett Speaker, and Willis Barrett the standing clerk, secretary.

1st. Motioned and agreed, that Brother James Williamson be invited to take a seat as an honorary member among us.

2d. Motioned and agreed, that our Secretary Elder Willis Barrett have the privilege of debate in conference.

3d. Motioned and agreed, that brother James Williamson be received and recommended as an unordained preacher in full connection with this conference.

4th. Motioned and agreed, that in all future conferences the elections of its officers shall take place by ballot, and we recommend the same to the individual churches.

5th. Motioned and agreed, that in future the conference shall be organized on the first Friday in May at 4 o'clock P. M.

6th. Motioned and agreed, that it be recommended to the individual churches, to take into consideration, the right of the conference to appoint Pastors to the churches, and instruct their messengers to the next conference accordingly.

7th. Motioned and agreed, that Willis Barrett, Nathaniel [illegible]. Eaton and Thos. Nash be our conference committee until the next conference.

8th. Motioned and agreed, that there be a camp meeting at Providence, Norfolk County, to commence on the 7th day of August next.

9th. Motioned and agreed, that in future the Secretary shall present to the conference a list of all the churches, with the date of the last conference held at each church.

10th. Motioned and agreed, that the next conference be held at Spring Hill, Sussex County.

11th. Motioned and agreed, that conference now adjourn until the first Friday in May next at 4 o'clock P. M.

Burwell Barrett, Speaker.

Mills Barrett, Secretary.

Tenth Delegated Conference.

At a union meeting and conference of the Christian Churches in the Eastern part of Virginia, held at Spring Hill, Sussex County, Virginia, the 1st, of May, 1835. The following was the representation of the churches:

		No. members
Antioch	Daniel Whitley Davis Edwards	84
Barretts	Eli Coker Dixson Kitchen	73
Providence	Nathaniel T. Tatem Max. Herbert	112
Damascus	Eliseus Rawls	8
Holy Neck	Justin Rawls John Cherry	185
Union	Elisha Joyner James Mills (absent)	12
Mills'	John Daniel (absent)	90
Portsmouth	----------	
Spring Hill	Thos. Holoway Stephen Ellis	11
Cypress	----------last year----------	79
	Total	594

The conference was organized on Saturday, 9 o'clock A. M. by choosing Brother Max. Herbert Speaker, and Mills Barrett the standing secretary being present, acted as secretary to the conference.

1st. Motioned and agreed, that the constitution, and proceedings

of the last conference be read.

2d. Motioned and agreed, that conference adjourn until 4 o'clock this afternoon.

4 o'clock met according to ~~agreement~~. adjournment

3d. Motioned and agreed, that Elder Mills Barrett have the privilege of debate in conference.

4th. Motioned and agreed, that the mode of appointing Pastors to the churches continue as it has done heretofore by the mutual consent of the conference and churches.

5th. Motioned and agreed, that our brother James Williamson be ordained to the office of an Elder tomorrow morning before preaching.

6th. Motioned and agreed, that Elders Burwell Barrett, Mills Barrett, and Daniel Whitley ordain Brother James Williamson, and Elder Burwell Barrett give the charge in writing to be recorded.

7th. Motioned and agreed, that Elder Mills Barrett be appointed secretary to the conference and that he keep the record, and record the proceedings thereof, and that the appointment be permanent, until the conference shall order otherwise.

8th. Motioned and agreed, that there be a camp meeting at Providence Chapel, Norfolk County, to commence the 6th of August next.

9th. Motioned and agreed, that Elder Mills Barrett and Brothers Max. Herbert and Thomas Nash be our conference committee, until the next conference or until others are appointed.

10th. Motioned and agreed, that the church in Portsmouth be dropped from the minutes of the conference.

11th. Motioned and agreed, that the next conference be held at the Union Chapel, Southampton County, in May, 1836.

12th. Motioned and agreed, that conference now adjourn.

Eleventh Delegated Conference.

At a Union Meeting and Conference of the Christian Churches in the Eastern part of Virginia, held at the Union Church, Southampton County, the 6th of May, 1836. The following was the representation of the churches:

		No. Members
Antioch	Josiah Gay Elisha Gay (absent)	84
Cypress	Hamlin L. Epps James L. Jones	83
Barretts	Eli Coker John Kitchen	70
Damascus	Joshua Livesay Bishop Rawls	9

		246
Spring Hill	Thomas Holoway Stephen Ellis (absent)	11
Union	Elisha Joyner Etheldred Kitchen	12
Holy Neck	Uriah Rawls John B. Langston	140
Providence	William Etheridge Edward H. Herbert	104
	Total	513
Wills'	Absent	

The conference was organized on Friday the 6th at 4 o'clock P. M. by choosing Eli Coker Speaker and Hamlin L. Epps Secretary protem.

1st. Motioned and agreed that Conference adjourn until 8 o'clock A. M. tomorrow.

Saturday 8 o'clock A. M., met according to adjournment.

2d. Motioned and agreed that the letter of correspondence from the Christian Conference in North Carolina be received.

3d. Motioned and agreed, That Elder Joshua Livesay and Elder Uriah Rawls be a committee to represent the conference personally or by letter, in the next North Carolina Christian Conference.

4th. Motioned and agreed, that conference adjourn until 3 o'clock P. M.

3 o'clock P. M. met according at adjournment when the standing ~~committee~~ secretary and delegates from Providence appeared and took their seats.

5th. Motioned and agreed that we will patronize the Christian Paladium, and recommend the churches to do the same.

6th. Motioned and agreed that the secretary have the privilege to make a motion, and of debate in conference.

7th. Motioned and agreed, that Brother John Kitchen be received, and recommended as an unordained preacher, in full fellowship and connection with this conference.

8th. Motioned and agreed, that the individual churches have the right of choosing their own pastors independent of the conference.

The votes for and against this resolution being called for and ordered to record stands as follows:

Affirmative	Negative
Uriah Rawls	Edward H. Herbert

Affirmative	Negative
Riseup Rawls	William Etheridge
Hamlin L. Epps	Josiah P. Gay
Thomas Holoway	Elisha Joyner 4
John Kitchen	
Joshua Livesay	
James L. Jones	
John B. Langston 8	

H. L. Epps voted not according to his own judgment, but according to the instruction of his church.

9th. Motioned and agreed, that this conference appoint a committee of one member out of each church belonging to this conference, except the churches of which Brothers William Yatem and Riseup Rawls are members and personal connections, who shall settle all difficulties existing between Brother Riseup Rawls of the one part and Brother William Yatem of the other part and between Riseup Rawls and the Church at Providence. That they are authorized to call for letters, papers, etc. relative to the case, and that they report their proceedings to the next conference. Where upon the following were appointed the above named committee: Hamlin L. Epps, Elisha Joyner, John Copeland, Meredith Watkins, John Kitchen and Thomas Holoway. They shall meet the Friday before the third Sunday in September next, at Antioch at 10 o'clock A. M. Four of the committee shall constitute a quorum for the transaction of business, a less number may adjourn from day to day until there is a quorum present.

10th. Motioned and agreed, that conference adjourn until tomorrow at 8 o'clock A. M.

Sunday, 8 o'clock A. M., met according to adjournment.

11th. Motioned and agreed, that there be a committee of one to draw up rules and regulations for the government of the conference while in session. William Etheridge was appointed said committee.

12th. Motioned and agreed, that there be a protracted meeting at Providence, to commence the Friday before the last Sunday in August next.

13th. Motioned and agreed, that the notice given to the parties in the 9th article shall be a legal notice.

14th. Motioned and agreed, that conference adjourn until 4 o'clock P. M.

At 4 o'clock P. M. met according to adjournment.

15th. Elders Mil's Barrett, Joshua Livesay and Brother Hamlin L. Epps were elected a conference committee until the next conference, or until their successors are appointed.

16th. Motioned and agreed, that the next annual conference be held

at Cypress Chapel in Nansemond County.

17th. Motioned and agreed, that conference now adjourn.

Mills Barrett, Secretary. Eli Coker, Speaker.

Twelfth Delegated Conference.

At a ~~union~~ annual meeting and conference of the Christian Churches in the Eastern part of Virginia, held at the Cypress Chapel in Nansemond County, the 5th, etc. of May, 1837, the following was the representation of the churches:

			No. members
Antioch	Josiah F. Gay Davis Edwards	Absent absent	30
Spring Hill	Thomas Holoway Stephen Ellis absent		11
Barretts	George Davis Mathew Harris		72
Providence	Mills Barrett John T. Water		115
Damascus	Joshua Livesay Riscup Rawls		11
Holy Neck	Uriah Rawls John Oberry		125
Union	Elisha Joyner James Wills	absent	12
Cypress	Edward Liddick Josiah Lukes		20
Wills'	Not represented	No. of members in 1835	90
			506

Friday, 4 o'clock, the conference was organized by choosing Elder Joshua Livesay speaker, Elder Mills Barrett the standing secretary being present, acted as secretary to the conference.

1st. Resolved, that the constitution and proceedings of the last conference be read.

The conference then took up the report of the committee appointed under the 11th article of the last conference.

2d. Resolved, that the above named report lay on the table until tomorrow.

3d. Resolved that conference adjourn until tomorrow, 8 o'clock A. M.

8 o'clock met according to adjournment.

4th. Resolved that we adjourn to a private room at Brother Griffins.

5th. Resolved, that this conference has the right to regulate the ~~proceedings~~ preaching today and tomorrow.

6th. Resolved, that there be public preaching at the hours of eleven and four o'clock.

7th. Resolved, that the pastor and representatives of this church be a committee to say who shall preach at the hours appointed.

8th. The 1st article of the report that was laid on the table yesterday which reads as follows: "After the organization of the conference the doors shall be closed and no person who is not a member shall be admitted in the room during the time said conference is in session, except by the consent of at least two-thirds of the members present," was presented with a motion that it be received, and was disposed of in the following manner:

Affirmative:	Negative:
Mills Barrett	Mathew Harris,
John P. Tatem	George Davis,
	Thos. Holoway
	Uriah Rawls
	John Oberry
	Liseup Rawls
	Josiah Dute
	Edward Riddick
	James Mills.

Brother Josiah P. Gay appeared and took his seat.

The other 8 articles of the report were disposed of after the same manner, Brother Gay generally voting in the affirmative and Brother Tatem once in the negative.

The following resolutions were offered by the committee appointed under the 9th article of the last conference, and were rejected. September 16th, 1836, the undersigned committee beg leave to report as to the difference existing between R. Rawls and the church at Providence, the church takes exception upon the unconstitutionality of our acting in compliance with conference held at Joiners in May, 1836, and as to the unconstitutionality of our acting we are of the same opinion given under our hands the day and date above.
H. L. Epps, Thos. Holoway, John Kitchen, John Copeland, Meredith Watkins.

September 16th, 1836, in compliance with an order of last annual conference held at Joiners on--day of May, 1836, we the undersigned committee beg leave to report, that we convened at the place appointed in that order, and the parties Bro. William Tatem and Bro. R. Rawls present, and after deliberating upon the difference existing between the two named brethren, we and each of us say it is impossible to decide the controversy existing between them, given under our hands the day and date above:

H. L. Epps,
Thos. Holoway
John Kitchen
John Copeland
Meredith Watkins

The vote on these reports were nearly the same as on the former report.

9th. Resolved, to adjourn until 4 o'clock P. M.

4 o'clock, met according to adjournment.

10th. Resolved, that Bro. John Kitchen be ordained to the office of an Elder tomorrow.

11th. Resolved, that Bro. George Davis be received and recommended as an unordained preacher among us.

12th. Resolved, that Bro. Thomas Nash be ordained to the office of an Elder.

13th. Resolved, that conference adjourn until Monday, 8 o'clock A. M.

Monday, 8 o'clock, met according to adjournment.

14th. Resolved, that the correspondence with the North Carolina Christian Conference be continued, and that Elders Joshua Livesay and Elder Uriah Rawls be a committee to continue the correspondence, or if convenient visit them, and that this conference give a certificate, signed by the secretary to that effect.

15th. Resolved, that the next conference be at Barrett's.

16th. Resolved, that conference now adjourn.

Mills Barrett, Secretary. Joshua Livesay, Speaker.

Thirteenth Delegated Conference.

At an annual meeting and conference of the Elders and Brethren of the Christian Churches in the Eastern part of Virginia, held at Barrett's Chapel, Southampton County, the 4th, 5th etc. of May, 1838, the following was the representation of the churches:

			No. Members
Antioch	Meredith N. Watkins Davis Edwards		76
Spring Hill	Absent	in 1837	11
Barretts	John Kitchen Robinson Holt		76
Providence	Mills Barrett John T. Tatem		138
Damascus	Joshua Livesay Riseup Rawls		11
Holy Neck	Uriah Rawls John B. Langston	12 of these are negroes.	114
Union	Elisha Joiner Etheldred Kitchen absent		11

Cypress	Edward Ridick Jackson Brinkley	one negro	90
Wills'	Absent	No. of white members in 1834	12
		Total	509

Friday at 4 o'clock P. M. the representation from Providence, Antioch and Brrett's organized the conference by choosing Brother John P. Tatem chairman, and Elder Mills Barrett the standing secretary being present acted as secretary to the conference.

1st. Resolved, that as Elder James Williamson has located in the State of Ohio, that the secretary of this conference give him a letter of dismission, showing his good standing with us, that he may unite with some Christian Conference in the vicinity of his location.

2d. Resolved, that we adjourn to meet tomorrow 10 o'clock A. M.

10 o'clock A. M., met according to adjournment, when the other members came in and took their seats, approving of what we had done.

3d. Resolved, that we recommend the churches belonging to this conference to establish temperance societies, and use all of their influence to promote the cause of temperance and that the pastors of the churches co-operate with them to the extent of their influence.

4th. Resolved, that we adjourn to meet at 3 o'clock P. M. at the house where Elder Burwell Barrett lived and died.

3 o'clock P. M., met according to adjournment.

5th. Resolved, that in future we reject the constitution, and take the Bible in lieu thereof.

The chairman, John P. Tatem, refused to take the vote on the above resolution, and he was instructed out of the chair and Meredith Watkins put in. The yeas and nays were called for, and stood thus:

Negative	Affirmative
Davis Edwards	John Kitchen
Jackson Brinkley	Roberson Holt
John P. Tatem	Elisha Joiner
Mills Barrett	Uriah Rawls
Meredith H. Watkins in the chair.	Joshua Livesay
	Elisup Rawls
	John B. Langston

Thus the Constitution was illegally destroyed , the conference dissolved and the session closed.

John P. Tatem, Speaker.

Mills Barrett, Secretary.

The following was presented by Uriah Rawls as the proceeding of the majority with some of the minority after the conference was dissolved.

I give it verbatum as I found it.

"1838, May 6th, conference met at Barrett's meeting house, Southampton, Virginia, pursuant to adjournment.

Motioned and agreed, that Brother John B. Langston and Brother Edward Riddick be a committee to wait upon the representation from Providence in order to ascertain whether or not they have withdrawn from the conference, and in case they have to demand of them the conference book of record.

Motioned and agreed, that this conference request the messengers to inform their respective churches of the proceedings of conference during its present session of the present state of things appertaining thereunto, and that they request each church to send two messengers to Antioch Church on Friday before the third Sunday in June next, to set in conference in order to consult on the interest of the churches.

Motioned and agreed, this conference adjourn."

On the opposite side of the same paper I found the following resolutions, different from the above, and some very erroneous statements, when, and where, and by whom the change was made remains a mystery.

"The motion being carried, Elder Mills Barrett from Providence Church arose and declared the union dissolved, and that he and his (college) were instructed, that in case the constitution were voted down to withdraw and to get as many as they could to go with them, and requested all who were in favor of the constitution to meet them tomorrow morning at 10 o'clock in Barrett's meeting house, where upon the conference declared itself not dissolved, and the members excepting the representation from Providence, kept their seats. Brother Meredith Watkins being in the chair. Conference adjourned to meet tomorrow at 9 o'clock in Barrett's meeting house.

Sunday, 6th, met pursuant to adjournment, all the members present except (the representation from Providence having withdrawn) Bro. Meredith Watkins, who was prevented by affliction, whereupon Brother John B. Langston was appointed to fill the chair, and Joshua Livesay, to act as secretary, conference then proceeded to business.

Motioned and agreed, that whereas the representation from Providence had withdrawn from conference, Brothers John B. Langston and Edward Riddick be a committee to wait upon them, and demand of the former standing secretary the conference book of record, and report to the next meeting of conference.

Motioned and agreed, that we hold a special session of conference to convene at Antioch meeting house on Friday before the third

Sunday in June next at 3 o'clock P. M.

Motioned and agreed, that the members of this conference inform their respective churches of the proceedings of the present session, the present state of things in relation thereunto and that we request the several churches to send two chosen messengers to represent them in the above mentioned special session of the conference to consult the welfare of the churches.

Motioned and carried that the conference now adjourn.

Chairman
Joshua Livesay, Clerk.

1838 Second Meeting

The eastern Virginia Christian Conference met according to Special appointment at Antioch, Isle of Wight County, the 15th day of June, 1838. Conference was organized by choosing Eli Coker chairman and Josiah P. Gay secretary. The following were the representation of the churches:

Holy Neck	Uriah Rawls John S. Langston
Barrett's	Eli Coker, Dixson W. Kitchen
Damascus	Joshua Livesay, absent Kiseup Rawls
Antioch	Daniel Whitley, absent Josiah P. Gay
Union	Elisha Joiner James Mills, absent
Spring Hill	Not represented
Cypress	" "
Providence	" "
Willis'	" "

After prayer, proceeded to business.

1st. Motioned and agreed that William S. Bailey be and is hereby received as an unordained preacher and be recommended as such.

2d. Motioned and agreed, that this conference for the future will have no written constitution but that of the Bible to guide them in their conference and deliberations as such. Brother Mills Barrett appeared and took his seat.

3d. Motioned and agreed, that for the future each of the churches belonging to conference shall be privileged to send three messengers to represent them in their annual conference but no minister of

the gospel shall have any right to a seat unless he be sent by the church where he holds his membership.

4th. Motioned and agreed that conference now adjourn till tomorrow, 8 o'clock.

June 16, Conference met according to adjournment after prayer conference then proceeded to business.

5th. Motioned and agreed that the delegates from each shall have a certificate from their respective churches to present to annual conference signed by their pastor or deacon.

6th. Motioned and agreed that this conference shall have the right to receive, preach and ordain Elders or give an order to that effect.

7th. Motioned and agreed that our annual conference for the future be held on the first Friday in May.

8th. Motioned and agreed that the next annual conference be held at Providence in Norfolk County, Virginia, on the first Friday in May next.

9th. Motioned and agreed that this conference adjourn until the first Friday in May next.

The delegation from the Cypress said they had been deceived with respect to the business to come before the meeting, refused to take their seats, and returned home the same day.

1839 At a meeting of the Eastern Virginia Christian Conference commenced and held at Providence Chapel, Norfolk County, on Friday, the 3d day of May, 1839.

The conference was organized by appointing Justin Rawls President and William Etheridge Secretary. The following members produced their certificates and took their seats:

SpringHill	Thomas Holoway
Barrett's	Dixon W. Kitchen Wm. O. Bailey Wm. B. Wellons
Antioch	Josiah P. Gay, absent Davis Edwards, absent Meredith N. Watkins
Holy Neck	Uriah Rawls John Oberry Justin Rawls
Providence	Mills Barrett Edward H. Herbert Wm. Etheridge.

1st. On motion resolved that brothers Zachariah Holloway from Georgia, Livesay and Berryman be invited to take their seats with us as honorary members.

2d. On motion resolved that the president appoint a committee of three to examine into the standing of all the ministers belonging to this conference and report during the present session. Whereupon the president appointed Brothers Watkins, Herbert and Oberry said committee.

3d. On motion resolved that the president appoint a committee of three to regulate the preaching during the present session of this conference. Whereupon the president appointed Brothers Etheridge, Herbert and Tatem said committee.

4th. On motion the conference adjourned until tomorrow 9 o'clock.

May 4th, 1839, conference met according to adjournment. The meeting opened by prayer by Brother Livesay, Brother Piseup Newls and Brother Joshua Livesay, the delegation from Damascus, Gates County, North Carolina, presented their certificates and took their seats as members of the conference.

5th. On motion resolved that Bro. Wm. D. Bailey be ordained on Sunday afternoon.

6th. On motion of Bro. Barrett the following resolution was offered resolved. To set in order the things that are wanting, and restore peace and harmony to the churches; we call a convention of the churches composing the Eastern Virginia Christian Conference to meet at Antioch the Friday before the second Sunday in August next at 3 o'clock P. M. and that said convention be composed of representations from the churches to be chosen in proportion to the numbers belonging to their respective churches, viz: A church with less than 25 members send one representative, a church of 50 members and less than 75 send three representives, a church of 75 members and less than 100 send four representatives, a churchof 100 and more members send five representatives, and on motion of Bro. Barrett the said resolution was laid on the table.

7th. On motion resolved that when this conference adjourn, it adjourned to meet at 4 o'clock this afternoon.

8th. On motion the conference adjourned.

Evening session.

Conference met according to adjournment at 4 o'clock.

9th. On motion resolved that Elders Mills Barrett and Joshua Livesay be appointed to perform the service of ordaining of Wm. D. Bailey.

10th. On motion resolved that Bro. Joshua Livesay be the standing secretary to this conference.

11th. On motion of Bro. Barrett the resolution calling a convention for equalizing the representation in the churches was called up and

a church with 25 members and less than 50 send two representatives

debated and was lost by a vote of 7 to 5. The yeas and nays being as follows:

Yeas	Nays
Mills Barrett	Riseup Rawls
Edward H. Herbert	Uriah Rawls
Thomas Holoway	Joshua Livesay
Meredith H. Watkins	Dixon W. Kitchen
William Etheridge 5	John Oberry
	Wm. B. Mellons
	Wm. O. Bailey 7

12th. On motion resolved that our conference in future shall be composed of representatives from the churches to be in proportion to the number of members belonging to their respective churches, viz. A church with less than 25 members send one delegate, a church with 25 and less than 50 members send two delegates, a church with 50 and less than 75 members send three delegates, a church with 75 and less than 100 members send four delegates, and a church with 100 and more members send five delegates.

13th. On motion resolved that a majority of the representations to the Eastern Virginia Christian Conference be required to constitute a quorum for the transaction of business.

14th. On motion resolved that when this conference adjourned it adjourned to meet at Antioch on the Friday before the first Sunday in October, 1840.

15th. Resolved that this conference now adjourn.

Justin Rawls, President.

William Etheridge, Secretary.

1839 Second Meeting

At a conference called by the Christian Churches in Eastern Virginia, and convened at Antioch in Isle of Wight County, the 4th of October, 1839, the foll wing representation appeared and took their seats:

		No. Members.
Providence	Mills Barrett	
	E. H. Herbert	
	Franklin W. Tatem	
	Nathaniel Portlock	119
Antioch	David Roberts	
	Meredith H. Watkins	
	Davis Edwards	
	Josiah P. Gay	80
Cypress	H. L. Epps	
	Josiah Duke	
	Jackson Brinkley	
	James Parker	85
Holy Neck	Uriah Rawls	
	John Copeland	
	Justin Rawls	

	Robert Rawls John Oberry	135
Damascus	Riseup Rawls	11
Spring Hill	Thos. Holoway	9
Barretts	John Kitchen Wm. B. Wellons Dixon Kitchen	75
		224

The conference was organized by choosing Justin Rawls president and Mills Barrett Secretary.

1st. Resolved that R. G. Herebert, Josiah T. Gay and Wm. B. Wellons be a committee to examine into the standing of the preachers belonging to this conference and report to this body tomorrow.

2d. Resolved to adjourn until tomorrow 9 o'clock A. M.

Saturday morning, 9 o'clock met according to adjournment.

The committee appointed to examine and report the standing of the preachers reported the standing of the following preachers: good: John Kitchen, Wm O. Bailey, Uriah Rawls, Wm. Jones, Wm. Tatem, Thos. Nash, Mills Barrett and Joshua Livesay. They reported Daniel Whitley as having at times drank too much ardent spirits, but as there was marks of a reformation, they recommended him to the forbearance of the conference, whereupon Mills Barrett was appointed by the conference to make known this report to Elder Whitley.

3d. Resolved that we approbate the proceedingsof the church at Barretts in the expulsion of Elder Eli Coker from their fellowship, and declare him out of the Christian confection, and unworthy of Christian fellowship.

The following rules ~~and~~ order were then offered and received:

1st. As an amendment to a resolution passed last May to equalize the representation of the churches.

Resolved that the churches shall be represented in conference according to the following ratio: a church with less than 25 members shall send one representative, a church of 25 members send two representatives, and then increase one representative for every additional 25 members and no man shall be a representative who shall not be a member of the church he represents.

2d. As an amendment of the resolution passed last May regulating the time of convening the conference.

Resolved that the conference shall assemble at least once every year, and such meeting shall be on the first Friday in August at 4 o'clock P. M. unless they shall think proper to appoint a different day.

3d. Resolved that a majority of the representation of the churches shall constitute a quorum for the transaction of business, a less number may adjourn from day to day until there is a quorum for the space of one week.

4th. Resolved, that the conference shall have the sole power of receiving preachers and churches in the connection, and of ordaining ministers.

5th. Resolved, that the conference shall choose their chairman and other officers and shall have the power to impeach preachers, and try impeachments.

6th. Resolved, that the conference when convened shall proceed to choose a speaker and secretary in the following manner, viz. any member present may nominate a speaker and secretary protem, and as soon as his motion is seconed take the vote, and such president protem so elected shall appoint of one from each delegation, which committee shall appoint the officers of the conference.

7th. Resolved that the conference shall keep a record of its proceedings and from time to time publish such parts as they may deem expedient.

8th. Resolved that any church shall have the right to impeach a minister, and try such impeachment, and of excluding such minister from their fellowship, but should report the case to the conference, and any preacher being aggrieved at the decision of a church may take an appeal to the conference, whose decision shall be final.

9th. Resolved that the president of the conference shall at each session appoint a committee of three, who shall act in the recess of the conference on all business which they may deem of not sufficient importance to convene the conference, and when in their opinion necessity requires, shall have power to convene the conference at any time and place they may think proper.

10th. Resolved that it shall be the duty of the president to preserve order during the session of the conference and any member refusing to come to order when so called by the chair shall be repremanded by the conference.

11th. Resolved that the conference whenever a majority of its members shall deem it necessary shall propose amendments to these rules order, or on the application of a majority of the several churches shall call a convention for proposing amendments, which in either case shall be valid to all intents and purposes, as parts of these rules order, when ratified by a majority of the members of the conference or convention, in the majority thereof, as the one or the other mode of ratification may be proposed.

5th. Resolved that the conference now adjourn.

Mills Barrett, Secretary.

As the last conference adjourned without saying where the

next conference should be held we took the proceedings of the one at Providence, which said it should be at Antioch, and the proceedings of the called conference at Antioch, which says it shall be held in August, and they legally brought the annual conference to Antioch the first Friday in August, 1840.

The Eastern Virginia Christian 15th Conference met at Antioch, Isle of Wight County, August 7th, 1840. The following was the representation of the churches:

		No. Members
Antioch	Meredith Watkins Elisha Gay Everet Gay Thomas Underwood	8
Cypress	H. L. Epps Jackson Brinkley Elijah Bains, absent Josiah Duke, absent	75
Wills'	Stephen Smith	25
Providence	Mills Barrett Nathaniel N. Tatem Benjamin Tatem Franklin N. Tatem Cader Lozier	119
Barretts	No representation	
Spring Hill	" "	
Union	" "	
Damascus	" "	
Holy Neck	Refused to be represented.	

The conference was organized by choosing H. L. Epps President, and Mills Barrett Secretary.

1st. Resolved that the 23d inst. be observed by the churches composing this conference as a day of humiliation and prayer for the restoration of peace within our borders.

2d. Resolved that we approbate the plan started by some of the brethren in Ohio of calling a general conference.

3d. Resolved that if a general conference is called that our president appoint a committee of three to represent us by letter. Mills Barrett, Nathaniel N. Tatem and Thos. Nash were appointed.

4th. Resolved that Mills Barrett be the standing secretary of this conference to record the proceedings and keep the record.

5th. Resolved that all the proceedings of all the former conferences that are not entered, be recorded in the old record book.

6th. Resolved that the next conference be held at Antioch, Isle Of Wight County, Virginia, and that a majority of the representation of the churches represented in this conference, constitute a quorum for the transaction of business.

7th. Resolved that conference now adjourn.

Mills Barrett, Secretary. H. L. Epps, President.

1841 (16th)

The annual Eastern Virginia Christian Conference met at Antioch, Isle of Wight County, August 6th, 1841. The following was the representation of the churches:

		No. members
Barretts	Mathew Harris William B. Wellons Dixenn W. Kitchen, absent	74
Cypress	Edward Riddick Wiley Parker Elijah Bains Abraham Harrell	101
Providence	Mills Barrett Stephen S. Barrett Cader Dozier Maximillion Herbert Samuel Etheridge Benjamin Tatem	125
Antioch	Meredith H. Atkins Elisha Gay Davis Edwards Robert T. Riley Thomas Hall William T. Beaton	135
Holy Neck	Not represented	135
Union	" "	10
Wills'	" "	94
Damascus	" "	10
Spring Hill	" "	19
		624

The conference was organized by choosing Robert T. Riley speaker and Meredith H. Watkins Secretary.

1st. Resolved that the proceedings of all the conferences since May, 1838 be read.

2d. Resolved that a committee of three be appointed by the chair to examine into the standing of the ministers belonging to this conference, and report during the present session. The chair appointed Edward Riddick, Stephen S. Barrett and Thomas Hall.

3d. Resolved that a committee of three be appointed by the chair to examine into the state and condition of all the churches belonging to this conference, and report during the present session. The chair appointed Cader Dozier, Elisha Gay and Abraham Harrell. Here Max. Herbert, Samuel Etheridge and Benjamin Tatem appeared and took their seats.

4th. Resolved that the chair appoint a committee of three to prepare business for the action of this conference. The chair appointed Mills Barrett, Max. Herbert and Benjamin Tatem.

5th. Resolved that conference adjourn to meet tomorrow morning 8 o'clock.

Saturday morning, 8 o'clock met according to adjournment.

6th. Resolved, that the committees appointed to examine into the characters of the ministers and condition of the churches, be relieved from the duty of reporting during this session, and that they be allowed twelve months to make their report. Here William T. Benton appeared and took his seat.

7th. Resolved that Stephen S. Barrett be exempt from serving on the committee to examine into the character of the ministers, and Meredith H. Watkins was appointed in his place.

8th. Resolved, that in future all resolutions offered to our conferences be presented in writing.

9th. Resolved, that the chair appoint a committee of three to ascertain the cause why the churches that were not represented at the last nor present session of conference have neglected to be represented, and report to the next conference. The chair appointed Wiley Parker, Davis Edwards and Elijah Bains.

10th. Resolved, that all the resolutions passed under the old constitution be held as valid, and be of the same force as they would have been, if that instrument had not been destroyed. The yeas and nays being called for the vote stood as follows:

Yeas	Nays
Mills Barrett	Cader Dozier
Stephen Barrett	Max. Herbert
Benjamin Tatem	Samuel Etheridge
Meredith H. Watkins	Davis Edwards
Elisha Gay	Wiley Parker
Thomas Hall	Abraham Harrell 6
William B. Wellons	
Elijah Bains	
Edward Riddick	
Mathew Harris	
William T. Benton 11	

11th. Resolved that this conference, to the extent of its influence promote the cause of Sunday Schools by precept and example.

12th. Resolved that when this conference adjourn, it adjourned to meet this afternoon at 4 o'clock.

13th. Resolved that we now adjourn.

4 o'clock, met according to adjournment.

14th. Resolved that this conference, to the extent of its influence, promote the cause of temperance by precept and example, and aiding to establish temperance socities.

15th. Resolved, that we highly approve the principles advanced by the editor of the Christian Palladium in his correspondence with a committee appointed by a branch of the Christian Church in North Carolina, and we look forward with pleasing anticipation to the time when we shall all again be united in one body.

16th. Resolved, that the representation of the churches shall be based alone on the number of white members.

17th. Resolved, that each member shall be elected to the Christian conference by a majority of the male members, then present at the election.

18th. Resolved, that the next annual Christian conference be held at the Cypress Chapel, Nansemond County, Virginia.

19th. Resolved, that Brother William Tatem of Norfolk County be ordained to the office of an Elder at any convenient time.

20th. Resolved, that the recording secretary be instructed to forward these proceedings to the editor of the Christian Palladium for publication. The chair appointed Mills Barrett, Max. Herbert, and Cader Dozier a conference committee until the next conference, or until others are appointed.

21st. Resolved, that conference now adjourn.

Robert L. Eley, President.

Meredith H. Watkins, Secretary.

1847 (17th)

The annual Eastern Virginia Christian Conference met at the Cypress Chapel, Nansemond County, August 5th, 1842. The following was the representation of the churches:

		No. Members
Cypress	Josiah Duke John Norflect James Goodman, Sr. James Raby H. L. Epps	116
Antioch	Robert L. Eley Thos. Hall Wiley Watkins Josiah L. Gay, absent Mills E. Marshall	129

Providence	Mills Barrett Nathaniel N. Tatem Edward N. Herbert, absent Benjamin Tatem, absent Cader Bozier Samuel Etheridge	125
Spring Hill	Thos. Holoway	10
Barrett's	William B. Wellons	70
Holy Neck, Mills', Union and Damascus not represented.	Probably	150 600

The conference was organized by choosing H. L. Mobs President and Mills Barrett Secretary.

1st. Resolved, that Elder Wm. A. Stowe of the New York Western Christian Conference be invited to take a seat among us, and that he enjoy equal privileges with the members of this conference.

2d. Resolved, that Elder Lewis Craven a member of the North Carolina and Virginia Christian Conference, and their representatives to this conference, enjoy equal privileges with the members of this conference.

3d. Resolved, that Brothers Wm. A. Jones and Robert Rawls, unordained preachers, be invited to take seats among us as honorary members and that they enjoy the privilege of offering resolutions and discussion.

4th. Resolved, that no one member of this conference shall be allowed to speak more than twice on any one subject, and then not longer than fifteen minutes at each time.

5th. Resolved, that the representation of each church choose one of their number to report to this conference, the condition of the church of which they are members, and that they report immediately. Reports very favorable.

6th. Resolved, that the chair appoint a committee of three to prepare business for the action of this conference and that they report tomorrow morning. The chair appointed Elders W. A. Stowe, Mills Barrett and Brother N. N. Tatem.

7th. Resolved, that conference adjourn until tomorrow morning at 8 o'clock.

Saturday, 6th, 8 o'clock, met according to adjournment.

8th. Resolved that Elder H. Barham be invited to take a seat among us as an honorary member.

9th. Resolved, that conference adjourn until 3 o'clock P. M.

3 o'clock P. M., met according to adjournment.

10th. Resolved, that in consideration of the wishes of the North Carolina and Virginia conference and others now wishing to join with us, and for the union and prosperity of the churches in this vicinity, we will be guided by such resolutions as this conference may deem best for the future union and prosperity of the Christian Churches.

11th. Resolved, that this conference shall be composed of preachers (whose duty it shall be to attend every session) and churches which shall choose representatives in the same ratio as established in 1839.

12th. Resolved, that this conference call a convention of its churches and preachers, and invite the churches and preachers of the North Carolina and Virginia conference living in the vicinity of this conference, and others wishing to join with this conference referred to in the 10th resolution that they may with this conference form a convention, and that all the churches may prartici-pate in entering into resolutions for the future benefit thereof as referred to in that resolution.

13th. Resolved, that Elder Lewis Craven be received as a member of this conference.

14th. Resolved, that Brother Wm. A. Jones be received as a member of this conference.

15th. Resolved, that Brother Robert Rawls be received as a member of this conference.

16th. Resolved, that the clerk give certificates of membership to those brethren received this session.

17th. Resolved, that we advise the North Carolina Christian Conference, to attach themselves to the N C & Va. Christian Conference who have recently ratified a union between themselves, and the main body of the Christian Church.

18th. Resolved, that Elder N. R. Stowe represent this conference by letter in the general convention to be held in the state of New York in October next.

19th. Resolved, that the con~~ference~~vention called by this conference be held at Antioch, to commence the Friday before the third Sunday in December next.

20th. Resolved, that this conference recommend to its members that they give their patronage to the paper proposed to be published by the North Carolina and Virginia Christian Conference, entitled the Christian Sun.

21st. Resolved, that Elder Lewis Craven represent us in the North Carolina and Virginia Chridtian Conference.

22d. Resolved, that we approbate the ordination of Bro. Wm. A. Jones when the Church at Holy Neck and a sufficient number of Elders may think proper.

23d. Resolved, that the time and place of the next annual conference

be appointed by the convention.

24th. Resolved, that conference now adjourn.

H. L. Epps, President.

Mills Barrett, Secretary.

1847 Convention

The convention called by our last annual conference met at Antioch, ~~Isle of~~ Wight County, Virginia, December the 16th, 18~~4~~. The following was the representation of the churches:

Holy Neck	John Copeland
	John Norfleet, absent
	John Lee
	John Oberry
	William Darden
	Seth Everett
	Justin Rawls
Providence	
	Nathaniel N. Tatem
	Edward H. Herbert, absent
	Franklin W. Tatem
	Thomas Tatem
	Max. Herbert
	Cader Dozier
Antioch	
	Robert L. Eley
	Meredith Watkins
	Josiah P. Gay
	Thomas Hall
	Davis Edwards
	Elisha Gay
Cypress	
	James Cockran, Sr.
	Iryia Langston, Absent
	Wiley Parker
	Edward Riddick
	George Spivey
	Jackson Brinkley
	Iryia Langston, Sr.
Barretts	William H. Wellons
	Robinson Holt
SpringHill	
Union	
Damascus	Hiseup Rawls
Ministers	E. R. Stowe
	Mills Barrett
	Wm. A. Jones
	Robert Rawls
	John Kitchen

The convention was organized by choosing R. A. Stowe president and Mills Barrett Secretary.

1st. Resolved, that the convention adjourn to meet again at 7 o'clock this evening.

7 o'clock, the convention met according to adjournment.

2d. Resolved, that no member shall be allowed to speak more than twice on any one subject, and not longer than ten minutes at any one time.

3d. Resolved, that this convention being convened for the purpose of forming a more extended union, make null and void all former resolutions of our conferences and will be governed by its own rules only, and submit them to the churches for their ratification or rejection.

4th. Resolved that the chair appoint a committee of one from each delegation to prepare business for the action of this conference and that they report tomorrow, whereupon the chair appointed Thos. Tatem, James Goodman, Josiah P. Gay, John Oberry, Riseup Rawls, and Wm. B. Wellons.

5th. Resolved, that when we adjourn, we adjourn to meet tomorrow at ten o'clock A. M. And then adjourned.

17th, 10 o'clock, met according to adjournment.

6th. Resolved, that the rule, limiting members in speaking, be suspended during the siting of this convention.

7th. Resolved, that the following report of the committee to prepare business for the action of this conference be received.

The committee appointed to prepare business for the action of the convention, feeling the importance of the task assigned them, decline recommending any action for the convention, further than simply to express its opinion in substance, of the proper ground of union between the churches. The committee are of opinion that some plan of conferring together should be adopted by the churches solely for the purpose of consulting, conferring and advising as brethren; but that recognizing no authority but the Bible, the action of such conference should be considered as advice only, and in no way binding upon the churches composing the conference, each church being free and independent of and in itself.

Thos. Tatem, Secretary. Riseup Rawls, President.

8th. Resolved, that the representation of the different churches composing the Eastern Virginia Christian Conference be equal, and that each church shall send three representatives to sit in conference.

9th. Resolved, that our future conference shall have the privilege of inviting our ministers and lay members, then present, to a seat

in the said conference, and to participate in all debates, but not to vote. A division being called to vote stood as follows:

Yeas		Nayes.
Max. Herbert	Robert L. Riley	Nathaniel N. Tatem
Cade Dozier	David Edwards	Franklin W. Tatem
Thomas Tatem	James Goodman	
John Copeland	Edward Riddick	
John Oberry	Wiley Parker	
John R. Lee	George W. Spivey	
Seth Everett	Wm. B. Mellons	
Wm. Darden	Robinson Holt	
Justin Rawls	Bisenp Rawls	
Meredith Watkins	Robert Rawls	
Josiah P. Gay	Wm. A. Jones	
Elisha Gay	John Kitchen	
Thomas Hall		

10th. Resolved, that the next annual conference be held at Holy Neck Chapel, Nansemond County, Virginia, to commence its session the Friday before the 3d Sunday in August next at 4 o'clock P. M.

11th. Resolved, that this convention recognize all ministers as such who heretofore belonged to the Eastern Virginia Christian Conference.

12th. Resolved, that this convention receive Brother Nathaniel N. Tatem as an unordained preacher.

13th. Resolved, that the clerk be requested to keep a record of the proceedings of this convention, and present the same to the next con~~vention~~ference.

14th. Resolved, that the ~~session~~ Secretary send a copy of these proceedings to each church.

15th. Resolved, that this con~~ference~~vention now adjourn.

Mills Barrett, Secretary. W. R. Stowe, President.

The annual Eastern Virginia Christian Conference met at Holy Neck, Nansemond County, August 18th, 1843. The following was the representation of the churches:

Cypress	James Goodman, Jr., absent Jackson Prinkley Elijah Banes
Holy Neck	Wm. R. Stowe John Oberry John Copeland
Providence	Cader Dozier Thomas Tatem Max. Herbert, absent

Union	James Wills, absent Etheldred Kitchen Jethro Cobb
Antioch	Josiah P. Gay Robert L. Eley, absent Thomas Hall, absent
Damascus	Riseup Rawls
Barretts	Not represented
Spring Hill	" "

The conference was organized by choosing W. R. Stowe president and Josiah P. Gay Secretary.

1st. Resolved that all ministers and brethren present be invited to a seat in conference and to participate in our deliberations.

2d. Resolved that the chair appoint a committee of three to prepare business for the action of the conference and report tomorrow, on motion the chair was added to the committee, whereupon the chair appointed Josiah P. Gay, Cader Dozier and Jackson Brinkley.

3d. Resolved that Brothers Stephen S. Barnett and Cader Dozier be received as unordained preachers.

4th. Resolved that Brother Robert Rawls be ordained to the work of the ministry during this meeting.

5th. Resolved that we now adjourn to meet tomorrow at 8 o'clock A. M.

6th Saturday, August 19th, conference met according to adjournment.

6th. Resolved that each church be requested to report to the annual conference the number of members, the number received, died and expelled, with some account of their spiritual condition. John Copeland and Riseup Rawls took their seats.

7th. Resolved that we deem it highly necessary to aid those churches that are destitute of preaching, and that we commend those brethren who offer to help them to their confidence, and for their willingness to serve them for Christ Sake. Thomas Tatem took his seat.

8th. Resolved that the proceedings of this conference, or such part as the clerk may deem necessary, be published in the Christian Palladium.

9th? Resolved that our next annual conference be held at Damascus in Gates County, North Carolina, to commence on Friday before the first Sunday in August, 1844, 4 o'clock P. M.

10th. Resolved that we now adjourn.

W. R. Stowe, President.

Josiah P. Gay, Secretary.

19th

The annual Eastern Virginia Christian Conference met at Antioch, Isle of Wight County, August 2, 1844. The following preachers belong to the conference.

Elders

Mills Barrett
Joshua Livesay
Uriah Rawls
John Kitchen
William A. Jones
Robert Rawls
Thomas Nash

Unordained

William Tatem
Nathaniel N. Tatem
Stephen S. Barrett
Cader Dozier

Churches	Representation	Condition				
		Recd.	Died.	Expel.	Blk.	White
Cypress	James Goodman Wiley Parker Edward Riddick	19	4	00	12	138
Antioch	Josiah F. Gay Thomas Hall Robert L. Eley	00	3	00	12	122
Barretts	John Kitchen absent Wm. B. Wellons Gilbert L. Brittle, absent	00	3	15	00	52
Holy Neck	Wm. R. Stowe Robert Rawls John Copeland, absent	2	9	2	14	138
Damascus	James R. Coston	0	0	0	00	6
		21	19	17	38	456
Union	James Wills, absent Jethro Cobb Etheldred Kitchen	00	00	00	00	8
		Withdrawn				
Providence	Samuel Etheridge Mathias Drewry John B. McCloud, absent	3	5	5	00	71	121
Total		3	25	22	17	109	584

Spring Hill and Wills Chapel — Not represented.

The conference was organized by choosing W. R. Stowe President, and Wm. B. Wellings Secretary protem.

1st. Resolved that the chair appoint a committee of three to prepare business for the conference, whereupon Edward Riddick, Robert L. Eley and William B. Wellons were appointed, and on motion the chair was added.

2d. Resolved that we now adjourn to 8 o'clock tomorrow morning.

August 3d, met according to adjournment. Etheldred Kitchen appeared and took his seat.

3d. Resolved that the Christian Sun, printed in Hillsborough, North Carolina, is suitably located, conducted in a Christian spirit, well calculated to be a general and lasting benefit to the Christians in this state and North Carolina and merits our confidence and patronage. Samuel Etheridge and Mathias Drewry appeared and took their seats.

4th. Resolved that each preacher accountable to this conference for his character, is from that cause naturally entitled to the same privileges as a messenger of a church and no more.

5th. Resolved that we adjourn to 3 o'clock this evening.

Met according to adjournment.

6th. Resolved that Elder Hills Barrett be appointed an itinerant minister, to travel within the bounds of this conference the ensuing year.

7th. Resolved that we will endeavor to raise $350 for the support of the itinerant minister.

8th. Resolved, that the president appoint a committee of one from each church as agents to ascertain the amount that can be raised by the churches for the support of the itinerant minister, and report personally or by letter to the church at Antioch the Saturday before the third Sunday in September next, whereupon Samuel Etheridge, James Goodman, Robert Rawls, Etheldred Kitchen, Thomas Hall and Wm. B. Wellons were appointed.

9th. Resolved that the standing secretary publish such parts of the proceedings of this conference as he shall deem proper in the Christian Sun and Christian Palladium.

10th. Resolved that the next annual conference be held at the Cypress Chapel, Nansemond County, Virginia, the Friday before the first Sunday in August, 1845, 4 o'clock P. M.

11th. Resolved that we adjourn. ~~prayer~~.

W. B. Wellons, Secretary. pro tem. W. R. Stowe, President.

20th 1845

The annual Eastern Virginia Christian Conference met at the Cypress Chapel, Nansemond County, August the 1st, 1845. The following was the representation of the churches.

	Representatives	No. Members, Recd. White	Black	Died,	Expelled
Cypress	Josiah Duke John Norfleet Cader Bozier	137	13	1	
Antioch	Josiah P. Gay Davis Edwards Wiley Roberts	111	12	1	1
		248	25	2	1

Churches	Representatives	No. Members White	Blk.	Recd.	Died	Expelled
		248	25		2	1
Barretts	Wm. B. Wellons John T. Harris Robinson Holt, absent	52		4	2	Withdrawn 2
Holy Neck	John B. Langston Justin Rawls John Copeland	136	12	4	3	5
Providence	Samuel Etheridge John B. McCloud Thos. Tatem	106	116	1	0	6
Union	Etheldred Kitchen Jethro Cobb Jordan Johnson	42		35		1
		584	173	44	—	15

Damascus

Spring Hill Not represented

Mills' Chapel

Preachers present: Mills Barrett, Stephen S. Barrett, Robert Rawls Wm. A. Jones and Cader Lozier.

Visiting Preachers: Wm. H. Stowe.

Preachers absent: John Kitchen, Joshua Livesay, Thos. Nash, Wm. Tatem, and Nathaniel H. Tatem.

The conference was organized by choosing John B. Langston chairman. The recording secretary being present, acted as secretary to the conference, and Wm. B. Wellons to his assistance.

1st. Resolved that all visiting brethren be invited to take seats with us, and enjoy all the privileges of members except that of voting.

2d. Resolved that we now adjourn to meet tomorrow at 7 o'clock A. M.

August 2d, met according to adjournment.

3d. Resolved that each church send three messengers to each annual conference, that each white male member who may be present and each preacher recognized by the conference, shall be entitled to all the privileges of membership.

4th. Resolved, that we consider it the duty of all ministers of this conference to belong to some local church.

5th. Resolved that Wm. B. Wellons be received as a member of this conference, and recommended as an unordained preacher among us.

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6th. Resolved that our next annual conference be held at the Union Church, Southampton County, Virginia, on the first Friday in August, 1846, 4 o'clock P. M.

7th. Resolved that the minutes of this conference be published in the Christian Sun and Christian Palladium.

8th. Resolved, that we present our thanks to the brethren and friends in the vicinity of the Cypress Chapel for the kind and hospitable manner in which they have entertained us during our present session.

9th. Resolved that conference now adjourn.

John B. Langston, President.

Mills Barrett, Secretary.

1846 21st

The annual Eastern Virginia Christian Conference met at the Union Church, Southampton County, July the 31st, 1846. The following was the representation of the churches.

Churches	Representatives	No. Members	Black
Cypress	Josiah Duke Edward Riddick H. L. Epps, absent	136	
Antioch	Josiah P. Gay, absent Thomas Hall Meredith M. Watkins	144	
Barretts	James Wellons, absent Jesse Carroll, absent Mills B. Barrett	74	
Holy Neck	John R. Lee John B. Langston Robert H. Holland	132	20
Providence	John B. McCloud, absent Mathias Drewry, absent Thos. Tatem	105	150
Union	Etheldred Kitchen Jethro Cobb Talton Scott	54	
Damascus	James R. Costen	6	
	Total	651	170
Spring Hill	None		
Wills'	None		

Preachers present: Mills Barrett, Wm. A. Jones, Robert Rawls, John Kitchen, Nathaniel N. Tatem.

Preachers absent: Thos. Nash, Wm. Tatem, Joshua Livesay, Stephen S. Barrett, Wm. B. Wellons, Cader Dozier.

1846

The conference was organized by choosing Thomas Hall president and John B. Langston secretary pro tem.

1st. Resolved that Bro. Wm. H. Stanton be invited to a seat as an honorary member among us.

2d. Resolved that the chair appoint a committee of three to arrange the preaching during this meeting. Jethro Cobb, M. H. Watkins and Talton Scott were appointed.

3d. Resolved that when we adjourn, we adjourn until 8 o'clock tomorrow morning.

4th. Resolved that we now adjourn.

August 1st Conference met according to adjournment.

5th. Resolved that all motions presented for the action of this body be presented in writing.

6th. Resolved that the churches composing this conference be instructed, that they in future write a letter to the conference, giving an account of their prosperity or adversity, their numbers, future prospects, what minister or ministers have labored with them since the last conference, etc, etc.

7th. Resolved that the time of holding our conference be altered from the first Friday in August to the first Friday in November.

8th. Resolved that we invite the North Carolina and Virginia, and the Valley of Virginia Christian Conferences to join us, in forming a southern association of annual conferences, the association to be composed of delegates from each annual conference, to meet annually at some central point, and the first meeting to be as soon as ~~permitted~~ practicable. The time and place to be designated by the North Carolina and Virginia Christian Conference, and published in the Christian Sun.

9th. Resolved that Brother Nathaniel T. Tatem be ordained to the office of an Elder tomorrow morning before preaching.

10th. Resolved that our Brothers Stephen M. Barrett and William B. Wellons be ordained to the office of Elders the first convenient opportunity.

11th. Resolved that the next conference convene the first Friday in November, next at 11 o'clock A. M. and organize immediately after preaching.

12th. Resolved that it be recommended to the churches composing this conference to instruct their deacons to prepare them books and take down every member's name, and have on the right side of the page twelve lines, one for each month, and see every member, and know how much each one will give and see if there can be enough money raised to support two itinerant preachers, and report through the committee on itinerancy to the next conference.

13th. Resolved that the chair appoint a committee of three to

1846

report to our next conference, on the subject of education; Mills Barrett, N. N. Holland and Thomas Tatem were appointed.

14th. Resolved that the chair appoint a committee of three to report to our next conference, on the subject of itinerancy. Josiah Duke, Edward Riddick and H. L. Epps were appointed.

15th. Resolved that the chair appoint a committee of three to report to our next conference on the subject of ~~Intin~~ Itinerance. James R. Coston, James Goodman and H. H. Watkins were appointed.

16th. Resolved that the chair appoint a committee of three to report to our next conference on the subject of Sunday schools. N. N. Tatem, Thomas Tatem and Benjamin Tatem were appointed.

17th. Resolved that our next conference be held with the church at Damascus, Gates County, N. C.

18th. Resolved that the thanks of this conference be tendered to the people of this neighborhood for their kind hospitality during its session.

19th. Resolved that the clerk be instructed to forward the minutes of this conference to the editors of the Christian Sun and Christian Palladium for publication.

20th. Resolved that Elder Mills Barrett preach the introductory discourse at our next conference and William B. Wellons his alternate.

21st. Resolved that we now adjourn.

Thos. Hall, President.

John B. Langston, Secretary protem
Mills Barrett, Standing Clerk.

Elder Mills Barrett was appointed to represent this conference in the North Carolina and Virginia Christian Conference and Wm. B. Wellons alternate.

The following letter from Elder R. A. Stowe was read to the conference, and I here commit it to record.

To the Eastern Virginia Christian Conference.

Dear Brethren:

As the time of your annual session draws nigh, and I reflect upon the pleasure I have enjoyed in participating in years past, I am now induced to address you from my present distant location. In four successive annual conferences I have been present with you, and the years intervening I have spent almost entirely among you. During that time my acquaintance was so extensive and intimate, that my hand and heart were particularly attached to your interest in every section in which you reside. Whenever I have seen evil endured by any portion of your body, I have felt myself a sufferer and have often prayed and labored for your prosperity, and now, with joy, I remember my rejoicing in almost every church of your conference, while the Lord added to your number such as should be saved. The circumstances attending my labors with you, served to render the

time devoted to your interest a very interesting portion of my life. When I first appeared among your less than three years had passed, after my first attempt to present the Gospel of Christ to a needy race. I was then far from all those, who, by the ties of nature man holds most dear-far from that favorite portion of the earth to which the scenes of juvenile days so strongly attach the human heart- and far from those early scenes of religious intercourse which often form the strongest ties that entwine the Christian soul. But with you I was not long a stranger. Soon, very soon, I found numerous homes, and a multitude of friends. And with no people have my affections ever been more strongly united- for no people have I ever been willing to do or suffer more; there is no people from whom it would be harder to sever my affections; and, I will add, there is no people from whom I have received warmer expressions of kindness.

In reviewing my services with you, I remember no sentiment I have ever advanced, no object I have ever persued, and no measure I have ever adopted for which I have the least regret. Yet I see that imperfection has marked my whole course, and regret that I have been no more skillful in the support of such things as my mind then saw necessary, and for defending which I have ever enjoyed an approving conscience. In remembrance of various important events I still rejoice; and whatever has seemed profitable for you has been a blessing to me. With you I have enjoyed some of the richest blessings that have ever been my portion? Some of the most heavenly seasons in which I have ever participated, and were I to judge from outward appearances and immediate results, I should say, with you I have spent the most useful portion of my life.. Whatever may have been my portion of trials, of them I now feel no disposition to complain. Probably with no people could I have endured them better than with you, and at no time reflect upon them with more resignation than now. I rejoice in the assurance that "all things work together for good to them that love God": and when I see that things which one seemed to be evils too great to be endured, have in the providence of God, been to me the means of blessings. I would not exchange for what would have satisfied me then. I feel that the Lord is good and merciful, will ever ever rule evils for the good of those that trust in him. Permit me to add that those bonds of affection which seemed to be drawing with increased force at the time of our separation, on my part are not yet broken, and your adversity is still my sorrow, and your prosperity my real joy. Probably I have said enough of myself, and should introduce another subject. I am informed that you now have, laboring extensively among you, a young man who entered the ministry while I was with you. I know his standing among you, and say without hesitation, to no man was I ever more strongly united in Christian sympathy, and every affection of my soul. He has my best wishes, but desires for his success are greatly increased by the reflection that his usefulness is your prosperity. While he has left his former labor and prospects, and in his youthful years, with the vigor of his life, commenced to spend his best days in a calling of all on earth the most trying with no prospect before him to encourage selfishness or ambition, but moved only by Christian benevolence, the love of men, the word of the Lord, and the power of the Holy Ghost, let me, my Brethren, urge upon you the importance of being co-works with him in all his labor.

Brethrenm for his sake, for your sake, for heaven's sake, never throw a hinderance in his way. How overwhelmingly affecting it is to a minister of the gospel to meet with discouragements from his brethren: None but him who has felt the wound knows its anguish. I have seen others that seem to endure more in this respect than myself, and if their sufferings were as great in proportion as the cause, days of mourning, nights of grief, yea, years of lamentation with bitter tears, would not described the enduring pangs of wounds received by a brother's hand!. Let not your minister meet a very small congregation. How quick your absence suggests the idea that you do not value his labors, and how discouraging the thought. Be not indifferent to his labors or your duty, when you attend, lest he should fear his labors are in vain, and then how feebly will he pursue his work: Let no disappointment from you darken his mind, oppress his spirit, or tie his hands. Remember that your interest requires that your minister should possess a clear mind and strong courage, and it is for your own good that you cause him to know that he is useful, and can devote his whole time to his calling. Again, do not grow poor under the labors of your minister.

How oppressing to the very soul of a man it is when one has labored under heavy embarrassments, received scarcely enough to keep him from begging, and that perhaps with manifest reluctance from the giver, then to hear brethren say "we want you to continue with us, but can't help you as much as we have done." Oh! never, never, so pierce the heart of your minister while you give him the friendly hand. (These remarks are made only in reference to cases of contracted feelings where no good reason is rendered). What I have said in reference to one, should be applied to all as far as there is a similarity of circumstances. Brethren I am not speaking for myself. I am glad you know this. Neither am I speaking exclusively for ministers, but for your good I say these things. You are under strong obligations to your minister, and the God of heaven will not hold you guiltless unless you fulfill them.

If you would prosper in the world, have a clear conscience before God and be prepared for judgment, do every duty, and be sure and meet no minister at the judgment seat concerring whom you have disregarded the command of God. I would a thousand fold rather endure the wrong than be guilty of it. It is but just to myself and you, to hear say, that on these points I have not received one word of complaint from any one in your county since I left. I write with the hope that I may yet see many of you on earth, and if so, how greatly should I rejoice to find you faithful in all your duties, and freely enjoying the presence of our God. But, if I see you no more in the flesh, may we so live that at our next meeting we shall enjoy that inheritance in hope of which we have so ardently labored, and so greatly rejoiced while associated together in days past.

W. R. Stowe.

Ogden, New York, July 7th, 1846.

1846 Extra Session

The extra session of the Eastern Virginia Christian Conference, appointed to be held at Antioch, and did not convene at that place on account of an abundance of rain, convened at the Cypress Chapel, Nansemond County, November 27th, 1846. The following was the representation of the churches:

Churches	Representatives	Members	Recd.	Died.	Expelled
Cypress	James Goodman Edward Riddick H. L. Epps	146	15	4	0
Antioch	Not represented	144 last conference			
Barrett's	Mills B. Barrett	71	28	2	1
Holy Neck	Robert H. Holland	174	22	3	0
Providence	Thos. Tatem Franklin T. Tatem	120	15	0	0
Union	Not represented	54 last conference			
Damascus	James R. Costen	6			
Mills' Chapel	Not represented	11			
	Total	724			
Spring Hill	" "				

The conference was called to order by Elder Mills Barrett standing Clerk.

Brother H. L. Epps was appointed chairman and W. S. Mellons Secretary protem.

1st. Resolved that Brother Wm. T. Stanton be invited to a seat with us as an honorary member of this conference.

2d. Resolved, that James Goodman, L. L. Epps and Robert H. Holland be a committee to arrange the preaching during this meeting.

3d. Resolved, that Thomas Tatem, Edward Riddick and James R. Costen be a committee to arrange the business to come before this conference, and on motion the chair was added to the committee.

4th. Resolved, that we adjourn until tomorrow, 9 o'clock A. M.

Saturday Morning, 9 o'clock the conference met according to adjournment.

5th. Resolved that the committee appointed at our last conference on temperance be excused from making any report.

6th. Resolved, that a committee of three be appointed by the chair to report on temperance during this conferecne, whereupon Thomas Tatem, Franklin T. Tatem, and W. S. Mellons were appointed. R. H. Holland from the committee on education reported, report received and the following resolution adopted.

7th. Resolved, that this conference feels deeply interested in the subject of education, and approbate the move made by our brethren of North Carolina and Virginia Christian Conference in establishing a school for the education of our young ministers. And that W. B. Wellons be appointed to bring the matter before our churches and solicit their aid.

Thos. Tatem from the Committee on Sunday Schools reported; report received and the following resolution adopted.

8th. Resolved, that we warmly and earnestly recommend to all the churches composing this conference the permanent establishment of Sunday Schools.

W. B. Wellons from the committee on temperance reported; report received and the following resolution adopted.

9th. Resolved, that we highly approbate the temperance reformation, and earnestly recommend the establishment of temperance societies at all our churches.

Josiah Duke from the committee on itinerancy reported; report received and the following resolution adopted.

10th. Resolved, that the chair appoint a committee of one from each church, to be called the committee on itinerancy, who shall exercise a general superintendance of that subject; shall be empowered to select an itinerant minister in the recess of conference should a vacancy occur, receive all the reports on this subject, and report to the next annual conference. Whereupon Justin Rawls, Josiah Duke, Franklin W. Tatem, James J. Coston, Meredith L. Watkins, James W. Wellons and Etheldred Kitchen were appointed.

11th. Resolved, that Elder Mills Barrett, W. B. Wellons and Robt. H. Holland be appointed our messengers to attend at the time and place appointed by the North Carolina and Virginia Christian Conference for the purpose of forming a Southern Christian association.

12th. Resolved, that the chair appoint a committee of three to act in the intervals of conference on all subjects which they may deem not of sufficient importance to convene the conference, and call a conference when they think it expedient. They shall hold their office one year, or until their successors are appointed. Elders Mills Barrett, Robt. Rawls, William A. Jones were appointed.

13th. Resolved, that the chair appoint a committee of one from each church to select a suitable minister for the itinerancy, fix his salary and report forthwith, James Goodman, R. H. Holland, Mills Barrett, F. W. Tatem and J. J. Coston were appointed, who reported W. B. Wellons as itinerant minister, and fixed his salary at $200.00, and he accepted the appointment.

14th. Resolved, that Brother Wm. H. Stanton be received as a member of this conference, and recommended as an unordained preacher among us.

15th. Resolved, that Elder Mills Barrett and W. B. Wellons be appointed to represent us in the North Carolina Conference, either

personally or by letter. Also W. H. Stanton and R. H. Holland to the North Carolina and Virginia Conference.

16th. Resolved, that the proceedings of this conference be published in the Christian Sun and Christian Palladium.

17th. Resolved, that the next annual conference be held with the church at Providence, to meet on the first Friday in November next at 11 o'clock A. M. and that Elder Joshua Livesay preach the introductory sermon. W. B. Wellons his alternate.

The following committees were then appointed by the chair:

On education, W. H. Stanton, Thos. Tatem and John Cherry.
On temperance, W. B. Wellons, F. W. Tatem and Wm. Tatem.
On Sunday Schools, R. H. Holland, E. Riddick, and Justin Rawls.

18th. Resolved that our thanks are due the brethren and friends in this vicinity for their kind and hospitable manner in which they have entertained us during this session. Also our thanks to our president and secretary.

19th. Resolved, that we now adjourn.

R. H. Lee, President.

W. B. Wellons, Secretary protem.

The Annual Eastern Virginia Christian Conference.. 22nd 1847

The Eastern Virginia Christian Conference assembled at Providence, Norfolk County, Virgina, November 5th, 1847. The following was the representation of the churches:

Churches	Representatives	No. of members/ White	Colored
Barrett's	Mills Barrett Wm. B. Wellons Mills B. Barrett	65	
Union	Jethro Cobb Ethelred Kitchen, absent I. L. Cott, absent	56	
Holy Neck	R. H. Holland J. Cherry J. R. Lee	152	30
Cypress	H. L. Epps Jas. Goodman Edward Riddick	144	
Damascus	James R. Costen	8	
Providence	R. N. Tatem Wm. Holstead Wm. Tatem	100	109 139
Antioch	D. Hawkins W. H. Roberts	142	
		Total 677 White 139 Col	
	Total	816	

Mills' not represented, Spring Hill not represented.

The conference was called to order by Elder Mills Barrett Standing Clerk and H. L. Epps was chosen chairman, and W. B. Wellons secretary protem.

By request the church at Bethlehem, Nansemond County, was received in conference, and her representatives took seats.

Bethlehem	John Copeland Elisha Everett	7

By request the church at Berea on Washington point, Norfolk County, was received into conference, and her representatives took seats.

Berea	Stephen S. Barrett	19
	Maximilian Herbert	677
		703
	Edward Whitehurst, absent	139 Colored
		842 Total

A letter was received and read from Elders J. J. Hobby, H. B. Hayes, J. B. Hinton, corresponding messengers of the North Carolina Conference.

1st. Resolved that Samuel Etheridge, James. T. Jones and John B. McCloud be a committee to arrange the preaching during the present session.

2d. Resolved, that conference adjourn until tomorrow, 9 o'clock A. M.

9 o'clock, Nov. 6th, met according to adjournment.

3d. Resolved, that as the resignation of Rev. T. Stanton as a member of the church at Cypress, has been received by that church and as the said Stanton has returned his certificate as an unordained minister given by this conference; that he be no longer recognized as an unordained minister by this conference, and that this resolution be published with the proceedings of this conference.

This committee appointed at the last conference on education were excused from making any report to this conference.

W. E. Wellons from the committee of temperance reported; report received.

R. H. Holland from the committee on Sunday schools reported, report received.

Justin Rawls from the committee on the itinerancy reported; report received.

Edward Riddick, John Oberry, John Copeland, Mills Barrett James R. Cooton, Meredith H. Watkins, Jethro Cobb, Max. Herbert, and Nathaniel H. Tatem were appointed a committee to select an itinerant for the ensuing year and fix his salary. The committee re-

The following from the Minute of 1847 was ruled out.

Resolved, that the following resolution proposed by conference in 1844"That each preacher accountable to this conference for his character, is from that cause naturally entitled to the same privileges in session as a member,"; And the resolution XX in 1845 giving all the members of the churches seats in conference with the privilege of members, are in violation of the provisions of the convention which is the bond of union between the churches of this conference, and are hereby repealed.

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ported. Elder [illegible]. B. Mellons was selected, and his salary fixed at two hundred dollars. And divided among the churches as follows:

Cypress, $50.00, Holy Neck $36.00, Providence, $35.00, Antioch, $25.00, Damascus, $15.00, Barrett's, $10.00, Berea, $10.00, Union, $5.00, Bethlehem, $5.00, Mills'-.

5th. Resolved, that the churches composing this conference be requested to report through their messengers to the annual conferences that may hereafter convene; the amount that can be positively paid for the support of the itinerancy.

The time of holding quarterly meetings at Bethlehem is the second Saturday and Sunday in February, May, August and November.

The time of holding quarterly meetings at Berea is the first Saturday and Sunday in January, April, July and October.

Elders Mills Barrett and [illegible]. B. Mellons were appointed messengers to the next meeting of North Carolina and Virginia Christian Conference.

Elders N. S. Tatem and Brother [illegible]. Holland were appointed messengers to the next meeting of the South Carolina Christian Conference.

6th. Resolved, that according to the request of the church at Providence Wm. Tatem be ordained to the office of an Elder.

Conference committee, Mills Barrett, Wm. A. Jones, and Robert Rawls.

On Temperance, N. N. Tatem, [illegible] Barrett and Wm. Tatem.

On Sunday Schools, [illegible] Herbert, J. Rawls and [illegible] Everett.

On itinerancy, John Cherry, [illegible] Riddick, John Copeland, [illegible] Herbert, N. S. Tatem, [illegible] Watkins, Jethro Cobb, J. [illegible] Coston, and James [illegible]. Mellons.

7th. Resolved, that the next annual conference be held with the church at Holy Neck, Nansemond County, Virginia, the first Friday in November, 1848. The introductory sermon to be preached by Wm. Tatem, S. S. Barrett alternate.

8th. Resolved, that the proceedings of this conference be published in the Christian Sun.

9th. Resolved, that conference now adjourn.

Mills Barrett, Clerk. H. [illegible] Jones, Chairman.

1842 23rd

The annual Eastern Virginia Christian Conference, met at Holy Neck the first Friday in November, 1848. The introductory sermon

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preached by Dr. William Tatem. After which the conference was called to order by Elder Mills Barrett, the standing secretary. The following was the representation of the churches:

Churches	Representatives	No. Members
Barrett's	James T. Mellons Mills B. Barrett John T. Harris	67
Union	Etheldred Kitchen Jethro Cobb Talton W. Scott	61
Holy Neck	Benjamin Keen Justin Rawls John B. Langston	194
Cypress	Hamlin L. Epps Wiley Parker James L. Kidwick	199
Damascus	James A. Boston	7
Providence	William Tatem William F. Holstead Samuel Etheredge	2[illegible]
Bethlehem	John Copeland Elisha Everett James Norfleet, absent	19
Jerusalem Formerly Berea	Edward Whitehurst George Hudgins, absent Daniel Williams	4[illegible]
Antioch	Meredith W. Watkins Wiley W. Roberts Davis Edwards	163
Spring Hill		3 Wills
Tills'	Not represented	10
		971
	Newbern	31
		1002

Ministers present:

Mills Barrett, Uriah Rawls, Wm. A. Jones, Robert Rawls, William B. Mellons, Stephen S. Barrett, and Wm. Tatem.

Ministers absent:

Thomas Nash, Josus Livesay, John Kitchen and W. H. Tatem, unordained; Cader Lozier.

Visiting Brethern in the ministry:

From the Miami Conference, Ohio, Isaac N. Walton.

From the North Carolina and Virginia Conference: Alfred Iseley and Alfred Apple.

From the North Carolina Conference; Henry B. Hayes.

The conference was organized by calling H. L. Epps to the chair, and the standing secretary called W. B. Wellons to his assistance.

A letter from Providence in reference to the printed minutes of last conference was presented and read by Dr. A. Titem.

1st. Resolved that we adjourn, to meet in the school house tomorrow morning, 9 o'clock.

November 4th, 9 o'clock A. M. met according to adjournment.

2d. Resolved that the visiting brethren be invited to take seats with us, and participate in our deliberations.

3d. Whereas our last conference declared by resolution that the provisions of the convention was the bond of union between the churches, it becomes again necessary to refer to, and again establish first principles. Therefore:

Resolved, that we own no head ~~by~~ but Christ, no law but the perfect law of liberty, no bond of union but the Bible and disallow all human legislation for the church.

4th. Resolved, that our conferences shall be composed of churches and preachers, each church to be represented by three members, each preacher to attend in person, or representt himself by letter.

5th. Resolved, that the resolution passed by our last conference, denying the preachers the right to seats as members of conference, and establishing the provisions of the convention as the bond of union between the churches and numbered 4 on the record, be repealed and expunged from the conference record.

6th. Resolved, that the church in Newbern be received as a member of this conference, and that her representatives, W. H. Bragg and James Ellison, be invited to take seats with us. 31

7th. The conference committee made the following report:

Your committee beg leave to report, that they thought proper to so far alter the arrangement of our last conference, as to send Elder W. B. Wellons to Newbern, North Carolina, to organize a new Christian Church, instead of his attending the North Carolina and Virginia Conference, as directed by our last conference. All of which is humbly submitted, report received. Mills Barrett, chairman.

8th. John Oberry from the committee on the itinerancy reported. Report received.

9th. Justin Rawls from the committee on Sunday Schools reported. Report received.

10th. William Tatem made a verbal report on temperance. Report received.

11th. Elder W. B. Wellons was chosen as our itinerant and his salary fixed at $200.00, divided among the churches as follows: Cypress $50.00, Holy Neck, $36.00, Antioch, $25.00, Damascus, $15, Barrett's, $10.00, Jerusalem, $10.00, Union, $8.00, Mills', none, Spring Hill, none, Providence $35.00. Bethlehem $10.00

12th. Resolved, that Elder Wellons preach for the church in Newbern until April next.

13th. Resolved, that we approbate the church in Newbern, North Carolina, in securing the services of Elder Alfred Neely of the North Carolina and Virginia Conference as their pastor when Elder Wellons time expires.

14th. ~~Resolved~~, That Elders Mills Barrett and W. B. Wellons were appointed messengers to the next meeting of the Miama Christian Conference in Ohio.

15th. Elder Mills Barrett and W. B. Wellons were appointed messengers to the next meeting of the North Carolina and Virginia Conference.

16th. Elder T. A. Jones and brother John B. Langston were appointed messengers to the next meeting of the North Carolina Conference.

17th. Elders Mills Barrett, W. B. Wellons and brother James L. Coston were appointed messengers to the next meeting of the Southern Christian association, to be held in the city of Raleigh, North Carolina, in May, 1849.

18th. Conference committee, Mills Barrett, T. A. Jones, Robt. Rawls.

19th. Committee, on temperance, Wm. Tatem, Edward Whitehurst and Mills B. Barrett.

20th. Committee on Sunday schools, James L. Coston, John B. Langston, John Copeland, James E. Riddick, and Meredith W. Watkins.

21st. Committee on the itinerancy, Justin Rawls, Wm. N. Holstead, Elisha Everett, Jethro Cobb and Riley W. Roberts.

22d. Resolved, that the next annual conference be held with the church at Bethlehem, Nansemond County, Virginia.

23d. Resolved, that the introductory sermon be preached by Elder W. B. Wellons, Elder Mills Barrett, alternate.

24th. Resolved, that the standing secretary publish such parts of the proceedings of this conference as he may think of general interest in the Christian Sun, Gospel Herald and Christian Palladium.

25th. Resolved, that conference now adjourn until the first Friday in November, 1849.

H. L. Epps, Chairman

Mills Barrett, Secretary.

1849 24th

The annual Eastern Virginia Christian Conference met at Bethlehem Church, Nansemond County, November 2d, 1849. The introductory sermon was preached by Elder W. B. Wellons. The standing secretary, Elder Mills Barrett, then proceeded to organize the conference. The following was the representation of the churches:

Churches	Representatives	Died.	Removd.	Expel.	Increased.	Total
Barretts	Mills B. Barrett James W. Wellons John T. Harris	2	0	0	57	122
Union	Etheldred Kitchen Tarlton Scott Jethro Cobb	1	0	1	2	54
Holy Neck	John Oberry Zachriah T. Holland Robert H. Holland	2	1	3	62	247
Cypress	H. L. Epps Jethro Riddick Daniel H. Byrd	1	0	2	62	266
Damascus	Not represented					7
Providence	Franklin W. Tatem Samuel Etheridge Benjamin Rawls	0	0	0	00	208
Bethlehem	John Copeland Thos. J. Kilby Richard Copeland	0	1	0	45	62
Jerusalem	Stephen S. Barrett Edward Whitehurst Daniel Williams, absent	0	0	0	00	36
Antioch	David Roberts Thos. Hall Josiah W. Gay	1	0	3	8	166
Newbern	James Pittman	2	3	1	0	263
Wills'	Not represented	1	0	0	0	4
Spring Hill	" "	0	0	0	0	3
					Total	1440
						1 2
						441
						1443

Ministers present:

Mills Barrett, Uriah Rawls, Robert Rawls, Thomas Nash, Nathaniel N. Tatem, Stephen S. Barrett, William B. Wellons, William Tatem on Sunday.

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Ministers absent:

Joshua Livesay, Cader Dozier unordained.

Visiting ministers:

Wm. M. Boykin, from the North Carolina Conference.
James I. Hobby from the North Carolina Conference,
Jesse Paul unordained from Newbern.

The conference was organized by choosing Elder Uriah Rawls chairman, and the secretary called Brother Josiah D. Gay to his assistance.

1st. Motioned and agreed, that Elder Wm. M. Boykin and brothers McCoy and Paul from Newbern, be invited to take seats with us as honorary members.

2d. Motioned and agreed, that the chair appoint a committee of three to arrange the preaching during this session, whereupon brothers Thomas J. Kilby, John Copeland and Elisha Everett were appointed.

3d. Resolved, that the following report of the conference committee be received;

Your committee beg leave to report that they saw proper to so far alter the arrangement of our last conference as to direct Elder W. B. Wellons to remain in Newbern, after his time expired the first of April as limited by the conference, until the association the first Friday in May, or until they could get a man to supply his place, we directed him not to leave the church in Newbern destitute.

All of which is humbly submitted. Mills Barrett chairman. October 25th, 1849.

4th. Resolved, that we now adjourn until tomorrow, 9 o'clock A. M.

November 3d, conference met according to adjournment.

5th. Resolved, that in future our conference shall hold its sessesion in the church instead of a private house. Franklin W. Tatem appeared and took his seat.

6th. Resolved, that brother Mills B. Barrett from Barrett's be received as a member of this conference, and recommended as an unordained preacher among us.

7th. Resolved, that brother Jesse Paul from Newbern be received as a member of this conference, and recommended as an unordained preacher among us.

8th. Resolved, that brother Robert H. Holland from Holy Neck be received as a member of this conference, and recommended as an unordained preacher among us.

9th. Resolved, that Elder Wm. H. Boykin from the North Carolina Conference, be received as a member of this conference, and as an Elder in full connection with us.

10th. Resolved, that the chair appoint a committee of three on ordination, and that they report this evening on the expediency of the ordination of brother Jesse Paul, whereupon Elders Mills Barrett, W. B. Sellons and Robert Rawls were appointed.

11th. Resolved, that in future our conference shall meet the first Thursday in November instead of the first Friday.

12th. Resolved that we now adjourn until 1 o'clock to hear preaching.

13th. Conference met according to adjournment.

Elder James I. Hobby from the North Carolina Conference appeared and took his seat as the representative of that conference.

David Roberts from Antioch appeared and took his seat.

14th. Resolved, that this conference employ two itinerants to travel within the bounds of the conference the next year.

15th. Whereas, it has pleased the great head of the church, since our last conference, to remove by death from among us our venerable and much beloved fathers in the ministry Elders William A. Jones and John Kitchen, therefore,

Resolved, that while we submit with becoming reverence to this dispensation of divine providence, we cherish with sincere respect the remembrance of their labors of love, and great moral worth while among us, and deeply sympathize with the bereaved friends and relatives of the deceased.

2d. Resolved, that the clerk forward a copy of these resolutions to the bereaved widow of Elder Kitchen and the daughter of Elder Jones, and publish the same with the minutes of conference.

16th. Resolved, that Elder W. B. Sellons spend half his time in Newbern, commencing at Christmas and remain until the last of June, 1850; then return to Virginia and remain within the bounds of this conference until its next session.

17th. Resolved, that we recommend Elder Wm. H. Boykin to the kind reception of the people in the eastern part of the state of North Carolina in the vicinity of Newbern, hoping the people will sustain him, and that he will be successful in raising new churches in that country.

18th. The committee on the itinerancy reported, report received.
The committee on Sunday schools reported, report received.
The committee on temperance reported, report received.

19th. Resolved, that Elders Mills Barrett, Robert Rawls and Brother N. L. Epps be our conference committee.

20th. Resolved, that each church send one delegate to Antioch the

Saturday before the third Sunday in December next, and that they report what each church will pay toward the support of an itinerant minister the next year, and the aforesaid delegates are authorized to employ an itinerant.

21st. Resolved the next conference be held with the church at Antioch, Isle of Wight County.

22d. Resolved that Elder Mills Barrett preach the introductory sermon, and Elder Wm. H. Boykin alternate.

23d. Resoled that the clerk publish such of these proceedings, as he may think proper, in the Christian Sun.

24th. Resolved that conference adjourn.

Uriah Rawls, Chairman.

Millls Barrett, Secretary.

1850 25th

The Eastern Virginia Christian Conference met in annual session with the church at Antioch, Isle of Wight County, October 31st, 1850. The introductory address was made by Elder I. N. Walton, by Elder Mills Barrett's request.

Elder Mills Barrett, the standing clerk, called the conference to order.

The following was the representation of the churches:

Churches	Representatives	Increase.	Dead.	Removed.	Expel.	Total
Barrett's	James W. Wellons Calvin Scarborough Reives C. Wills, absent	5	0	14	2	113
Union	Etheldred Kitchen Jethro Cobb Tarlton W. Scott, absent	13	1	0	0	69
Holy Neck	Justin Rawls William W. Darden John B. Langston	34	4	2	2	272
Cypress	Hamlin L. Epps Edward C. Riddick Jackson Brinkley	17	2	0	0	284
Providence	William W. Holstead, absent Samuel Etheridge, absent George Tatem	0	0	0	0	208
		69	7	16	4	946

1812

	Representatives	Increased.	Add.	Removed.	Expel	Total
Brought forward		69	7	16	4	946
Jerusalem	Stephen S. Barrett Francis Butt William T. Spratt	16	0	1	2	49
Bethlehem	Thos. J. Kilby John S. King Richard Copeland	43	1	1	3	192
Damascus	James R. Coston James Alphin	3	1	0	0	9
Antioch	Josiah F. Gay Thomas Hall Meredith H. Watkins	0	2	1	1	162
Newbern	Not represented	5	4	20	12	230
Spring Hill	John T. Harris Benjamin Harris Henry T. West	0	0	0	0	15
Mills'	Not represented	0	0	0	0	7
		136	15	39	22	1520

Ministers present:
Mills Barrett, Uriah Rawls, Stephen S. Barrett, William B. Wellons, and Mills B. Barrett.

Ministers absent:
Joshua Livesay, Thomas Nash, William Tatem, Nathaniel H. Tatem, William H. Boykin, Jesse Paul, Robert W. Holland and Cader Bozier.

Ministers represented by letter:
Joshua Livesay, and William H. Boykin.

Visiting ministers:
Isaac N. Walton of the Miamma Conference, Ohio.
Alfred Isely of the North Carolina and Virginia Conference, N. C.
James I. Hobby of North Carolina Conference, and itinerant here this year.

The conference was organized by choosing Brother Justin Rawls president and the clerk calling brother Meredith H. Watkins to his assistance.

1st. Resolved that the letters from Elders Livesay and Boykin and the North Carolina Conference be received.

2d. Resolved, that the chairappoint a committee of three to regulate the preaching during this conference, whereupon Thomas Hall, Josiah F. Gay and William B. Wellons were appointed.

3d. Resolved that the following report of the conference committee be received. "The conference committee, by leave to report, that as the general book association and a general convention of the

Christian connection was to meet at Marion, New York, before the meeting of our conference, we thought it expedient to send Elder W. B. Wellons to said convention as our representative. All of which which is respectfully submitted." Mills Barrett Chairman of the committee.

4th. Resolved that the chair appoint a committee to three to report on temperance, whereupon Mills B. Barrett, Francis Butt and James W. Wellons were appointed.

5th. Resolved that the chair appoint a committee of three to report on Sabbath schools, whereupon Thomas J. Kilby, John B. Langston and James I. Hobby were appointed.

6th. Resolved, that the chair appoint a committee of three to report on the itinerancy, whereupon H. L. Epps, Richard Copeland and Josiah P. Gay were appointed.

7th. Resolved that all the letters from the churches to this conference be received.

8th. Resolved that the chair appoint a committee of one from each church to report on the itinerancy for the ensuing year, whereupon Thomas J. Kilby, John B. Langston, M. M. Watkins, John T. Harris, H. L. Epps, George Tatem, S. S. Barrett, Hiseup Rawls, J. W. Wellons and T. Kitchen were appointed.

9th. Resolved that the chair appoint a committee of three to report on education, whereupon W. B. Wellons, T. J. Kilby and H. L. Epps were appointed.

10th. Resolved, that conference adjourn until tomorrow, 9 o'clock A. M.

Friday, November 1st, conference met according to adjournment.

11th. Resolved that no member of this conference be permitted to speak more than twice on any one subject, and not more than ten minutes at each time, unless by special permission from the conference.

12th. Resolved that any preacher belonging to this conference failing to represent himself either in person or by letter for two years, the cause shall be inquired into by the conference.

13th. Resolved that the chair appoint a committee to three to report on ordination, and the reception of preachers by the conference, whereupon Uriah Rawls, W. B. Wellons and T. J. Kilby were appointed.

14th. Resolved that conference adjourn to meet again directly after preaching.

Conference met according to adjournment.

15th. The committee on the itinerancy for the present year made the

1850

following report: That Elder Wellons had received $150.75 from the following churches: Cypress, $50.00, Antioch, $25.00, Bethlehem, $16.00, Holy Neck, $36.00, Barretts, $5.75, Jerusalem, $5.00, Damascus, $5.00, and Union, $8.00, and that Elder Hobby had received $115.00 from the following churches: Holy Neck, $12.00, Providence, $13.00, Cypress, $30.00, Bethlehem, $16.00, Jerusalem, $5.00, Barretts, $9.75, Damascus, $5.00, and Antioch, $25.00.

16th. Resolved that conference adjourn until tomorrow, 9 o'clock A. M.

Saturday, 2d, conference met according to adjournment.

17th. The committee on ordination etc. reported and the following resolutions were passed on the adoption of the report.

1st. Resolved that Brother Mills B. Barrett be ordained to the office of an Elder by Mills Barrett, I. N. Walton, Uriah Rawls, and James T. Hobby.

2d. Resolved that Bro. John L. Diggs, who was ordained to the office of deacon in the Methodist Protestant Church, be received as a member on this conference, and ordained to the office of an Elder by William Tatem, Thomas Nash and William B. Wellons.

3d. Resolved, that Bro. Francis Butt, Jr., be received as a member of this conference and recommended as an unordained preacher among us.

4th. Resolved that Bro. William D. Sprat be received as a member of this conference and recommended as an unordained preacher among us.

5th. Resolved, that Bro. Etheldred Kitchen be received as a member of this conference and recommended as an unordained preacher among us.

18th. The committee on education reported, report received, and the following resolutions adopted.

Resolved that we recommend our brethren and friends in the bounds of this conference, to unite with our brethren of the North Carolina and Virginia Conference in the "Graham Institute," and to appoint at this conference our proportionate number of trustees, whereupon W. B. Wellons, Thomas J. Kilby, Edward H. Herbert and M. L. Epps were appointed.

19th. The committee on the itinerancy for the next year reported, report received. They reported Elder W. B. Wellons pastor of the churches at Antioch, Bethlehem, Cypress and Damascus. His salary $250.00. They reported Mills B. Barrett as itinerant, and fixed his salary at $135.00. Spring Hill, $10.00, Bethlehem, $10.00, Antioch, $12.00, Holy Neck, $25.00, Barretts, $12.00, Damascus, $10.00, Cypress, $20.00, Union, $30.00 and Jerusalem, $10.00. And he is to preach at Spring Hill, Union, and Damascus on Sunday, and

divide the other Sundays in the month between Holy Neck and Cypress, and preach at the others churches in the week.

20th. The committee on Sunday schools reported, report received, and the following resolution adopted.

Resolved that we earnestly recommend the establishing of Sunday schools at all the churches composing this conference.

21st. The committee on temperance reported, report received.

22d. Resolved that this conference approbate the course pursued by Elder W. B. Wellons in the general convention held at Marion, N. Y.

23d. Resolved that the chair appoint a committee of one from each church to say what each church shall pay, to raise the sum of forty dollars, to pay the expense of Elder Wellons, to the general convention; whereupon Thomas Hall, James W. Wellons, M. Kitchen, J. B. Langston, S. M. Barrett, M. Copeland and J. T. Harris were appointed.

24th. The above committee reported, Spring Hill, $1.00, Jerusalem, $2.00, Holy Neck, $8.00, Cypress $10.50, Bethlehem, $3.75, Union, $1.00, Barretts, $4.00, Providence, $4.00, Damascus, $1.25, Antioch, $4.50, report received.

25th. Resolved that the conference appoint four delegates to represent us in an extra session of the Southern Christian Association to be held at Keder, Warren County, N. C., to meet the Friday before the first Sunday in December next, and also to represent us in the regular session next May, whereupon Uriah Rawls, W. B. Wellons, John Oberry, and John B. Langston were appointed.

26th. Resolved that W. B. Wellons and Mills S. Barrett be our representatives to the next session of North Carolina and Virginia Conference.

27th. Resolved that Mills Barrett and W. H. Holland be our representatives to the next session of the North Carolina Conference.

28th. Resolved, that Mills Barrett, Robert Rawls and H. L. Epps be our conference committee.

29th. Resolved that our conference in future meet the Thursday before the first Sunday in November.

30th. Resolved, that S. S. Barrett preach the introductory sermon, and that W. B. Wellons be the alternate.

31st. Resolved that our next annual Christian Conference be held with the church at Damascus, North Carolina.

32d. Resolved that we recommend Elder James I. Hobby to the kind reception of the people in the eastern part of the state of North Carolina, in the vicinity of Newbern, hoping the people will sustain

him, and that he will be successful in raising new churches in that country.

33d. Resolved that the quarterly meeting at Spring Hill be held the third Sunday in February, May, August and November.

34th. Resolved that when this conference adjourn an address be delivered by Elder U. Rawls, singing by the congregation, prayer by Elder M. Barrett and benediction by Elder W. B. Wellons.

35th. Resolved that conference now adjourn.

Mills Barrett, Clerk. Justin Rawls, Speaker.

1851 26th

The Eastern Virginia Christian Conference met in annual session with the church at Damascus, Gates County, North Carolina, October 31st, 1851.

The conference was called to order by Elder Mills Barrett, Standing Secretary. When on motion a president was chosen by ballot, which resulted in the election of Brother Thomas J. Kilby.

Elder W. B. Wellons was requested by the standing secretary to act as secretary protem.

Prayer by Elder W. H. Boykin.

The following ministers were present: Elders Mills Barrett, Uriah Rawls, Robert Rawls, Stephen S. Barrett, William B. Wellons, William W. Boykin, and Mills B. Barrett. Licentiates: Francis Butt, Jr., and Etheldred Kitchen. Represented by letter: Elders Joshua Livesay and Thomas Nash. Not heard from: Elders W. W. Tatem and William Tatem. Licentiates: Robert R. Holland, Jesse P. Paul and William De Spratt

The following is the representation of the churches.

Churches.	Representatives.	Increas.	Deceased.	Total.
Antioch	M. H. Watkins Wiley Watkins Davis Edwards	65	2	214
Barretts	J. W. Wellons Calvin Scarborough absent Newet Branch. Absent.	1	6	107
Bethlehem	T. J. Kilby R. Copeland W. H. Eley	19	1	119
Cypress	J. Duke J. Riddick W. S. Riddick	33	7	310
Damascus	J. Alpin	67	0	76

1857

Churches	Representatives.	Increased.	Deceased.	Total
Damascus	J. R. Coston R. T. Coston			
Holy Neck	J. Rawls J. B. Langston A. Savage	13	8	275
Jerusalem	S. S. Barrett F. M. Simpson F. Butt, Jr.	5	5	49
Newbern	Not represented	18	12	234
Providence	W. H. Holstead B. Rawls S. Etheridge	3	3	231
Spring Hill	J. T. Harris R. West H. T. West	7	1	21
Union	J. Cobb E. W. Beal M. Smith	13	0	77
Willis'	No representative	0	0	7
				1719
Of this number 407 are colored persons.....				407
Leaving 1312 white members.				1312

The proceedings of the last conference were then read and approved.

On motion the letters from the churches were laid on the table and ordered to be read during the afternoon session.

On motion the following committees were then appointed:

On religious exercises:- Wm. B. Wellons, James R. Costen and James Alphin.

On temperance:- Stephen S. Barrett, William M. Eley and John T. Harris.

On Sabbath schools:- Meredith F. Watkins, Richard Copeland, and Samuel Etheridge.

On education:- William M. Eley, Francis Butt, Jr. and Justin Rawls.

On the ministry and ordination:- Uriah Rawls, Mills Barrett, and Wm. B. Wellons.

On the itinerancy for the past year:- John B. Langston, Richard Copeland and Benjamin Rawls.

On the itinerancy for the ensuing year:- John B. Langston, Richard Copeland, Wm. M. Holstead, John C. Simpson, Josiah Duke, Wiley Watkins, James W. Wellons, Jethro Cobb, John T. Harris and James Alphin.

Conference then adjourned to hear the introductory sermon. Prayer by Elder Mills Barrett.

The introductory sermon was delivered by Elder S. E. Barrett from Matt. 7. 25: "And it fell not for it was founded upon a rock."

After a short recess conference again convened.

Prayer by Elder U. Rawls.

On motion the letters from the churches were read.

They breathed a spirit of union and harmony and showed a growing interest in religion and our future prosperity.

Agreed to hear the report from the ministers belonging to the conference tomorrow morning.

1st. Resolved, that the conference committee, hereafter to be appointed, shall not have power to undo or change the acts of the annual conference.

2d. Resolved that conference now adjourn, to meet tomorrow morning at 9o'clock. Prayer by Elder R. Rawls..

Saturday morning, November 1st, 9 o'clock, the conference met. Prayer by Elder M. Barrett.

The committee on religious exercises reported F. Butt, Jr., to preach today at 11 o'clock, and Elder U. Rawls at night. Elders W. H. Boykin and M. Barrett to preach in the house on the Sabbath and Elder U. Rawls in the grove.

The committee on Sunday schools reported, report received and the following resolution adopted:

3rd. Resolved that this conference earnestly recommend the propriety of establishing Sunday schools at every church within its bounds.

The committee on temperance reported, report received and the following resolution adopted;

4th. Resolved that this conference recommend the temperance reformation to the favorable consideration of our churches.

The committee on education reported, report received and the following resolution adopted:

5th. Resolved that we cordially approve of the efforts now being made for the establishment of this school, (The Graham Institute) and hereby suggest to our churches the importance of their united co-operation in this needful enterprise.

1851

The committee on the ministry and ordination reported, report received and the following resolution adopted:

6th. Resolved that Bro. Francis Butt, Jr., be ordained to the office of an Elder, and that Elders S. S. Barrett, W. H. Boykin, and Mills Barrett attend to it at their earliest convenience. We would further recommend that in future our churches request the ordination of those only, who are, or expect to be called to fill some pastoral charge, or who design giving their whole time to the work of the ministry.

The committee on the itinerancy for the past year reported, the following report adopted:

That Elder Mills B. Barrett, our itinerant, has received for his services $135.62 from the following churches viz: Barretts, $5.62, Union, $30.00, Holy Neck, $25.00, Bethlehem, $10.00, Cypress, $20.00, Damascus, $10.00, Jerusalem, $12.25, Antioch, $12.00, Spring Hill, $10.75.

The roll of ministers was then called, when they gave a cheering account of their labors and prospects.

7th. Resolved that conference adjourn until 2 o'clock P. M. to hear preaching. Prayer by Elder W. B. Wellons.

2 o'clock P. M. Conference convened, prayer by Elder Boykin.

8th. Resolved that Elders S. S. Barrett, W. B. Wellons and W. H. Boykin be a committee to wait on Elder Thomas Nash and advise him to connect himself with some local church and remain with us in the ministry; and if he shall fail to comply with the wishes of conference to call on him for his credentials and grant him a letter of dismission from the conference.

A letter from Elder Joshua Livesay was then read, which was kindly and thankfully received, and caused a tear to start from every eye.

9th. Resolved that the name of John L. Diggs, who came to us last year from the Methodist Protestant Church and has since left us abruptly, be erased from the conference record.

The itinerant committee for the ensuing year made the following report which was received.

We, the committee on the itinerancy for the ensuing year, regret very much to say that we have been unable to procure the services of an itinerant for the ensuing year, as only $137.00 have been pledged by the churches, and our itinerant for the past year being able and unwilling to travel for that amount.

10th. Resolved that the conference committee employ an itinerant for the ensuing, provided he can be sustained by the amounts pledged by the churches.

11th. Resolved, that Mills Barrett, Robert Rawls, Hamlin L. Epps

and Thomas J. Kilby be our conference for the ensuing year.

12th. Resolved that our next conference meet with the church at Providence, Norfolk County, Virginia, the Thursday before the first Sunday in November, 1852.

13th. Resolved that we recommend our general book concern to the patronage of our brethren and friends, and hope that they will purchase all the books needed by them of the general agent or one of the sub agents.

14th: Resolved that we recommend to the especial patronage of the members of our churches, our Southern periodical, the "Christian Sun", at present and the superintendance of Elder H. B. Hayes the publishing agent.

15th. Resolved, that W. B. Wellons and M. B. Barrett attend the next meeting of the North Carolina and Virginia Conference.

16th. Resolved, that Mills Barrett and Robert H. Holland attend the next meeting of the North Carolina Conference.

17th. Resolved that we tender our thanks to the brethren and friends in this community for the hospitality and kindness extended to us during the present session of conference.

18th. Resolved that when this conference adjourn, that it adjourn by an address from Elder Mills Barrett, prayer by Brother Kitchen and benediction by the pastor of the church.

19th. Resolved that Elder W. B. Wellons deliver the opening address at the next conference.

20th. Resolved that Elder W. B. Wellons have a 1000 copies of the minutes printed for distribution.

21st. Resolved that we now adjourn.

Mills Barrett, Secretary. Thomas J. Kilby? President.

1852

The Eastern Virginia Christian Conference held its 34th annual session with the church at Providence, Norfolk County, Virginia, November 4th, 5th and 6th, 1852.

Churches	Representatives	increased.	Decreased.	Total
Antioch	M. H. Watkins W. Watkins J. F. Gay	0	9	205
Barretts	J. W. Wellons G. G. Brittle B. White, absent	10	1	116

1852

Churches	Representatives	Increased.	Deceased.	Total
Bethlehem	T. J. Kilby Wm. Eley R. Copeland	27	4	143
Cypress	H. L. Epps J. Goodman J. A. Raby	25	4	339
Damascus	R. Rawls J. Alphin R. H. Coston	8	5	79
Holy Neck	J. H. Lee J. Rawls T. H. Langston	5	4	278
Jerusalem	J. C. Hyslop E. W. Beale W. Edmonds	7	3	49
Newbern	Not represented	0	0	234
Providence	W. M. Holstead N. Portlock Wm. Tatem	21	2	229
Spring Hill	M. Harris J. T. Harris R. C. West	3	0	24
Union	M. Smith J. Kitchen J. Cobb, absent		1	76
Mills'	Not represented			6
				1768

Ministers present:

Elders Joshua Livesay, Mills Barrett, Stephen S. Barrett, Wm. B. Wellons, Wm. Tatem, Nathaniel B. Tatem, Thomas Nash and Wm. H. Boykin.

Licentiate: Robert H. Holland.

Represented by letter: Elders Robert Rawls, Mills B. Barrett and licentiate: Etheldred Kitchen.

Not heard from: Elder Uriah Rawls and licentiate: Wm. D. Sprat.

The conference was called to order by Elder Mills Barrett, the standing secretary. When-

On motion Bro. Thomas J. Kilby was unanimously chosen President,

Brother Robert R. Holland was requested by the standing secretary to act as secretary pro. tem.

Prayer was then offered by Elder W. B. Wellons. The introductory address was then called for, and was delivered by Elder W. B. Wellons.

On motion Elder Wellons was requested to furnish a copy of his address for publication. The request was granted.

On motion the letters from the churches were received and ordered to be laid on the table to be read during the afternoon.

On motion the following committees were then appointed.

On arrangements and religious exercises, W. W. Boykin, W. H. Holstead and N. Portlock.

On temperance, Justin Rawls, Wm. B. Wellons and Wm. Eley.

On Sabbath schools, R. H. Holland, R. Rawls and Wm. Eley.

On education, Joshua Livesay, N. Portlock, and Wm. Tatem.

On the ministry and ordination, M. Barrett, S. S. Barrett and W. H. Boykin.

On itinerancy for the ensuing year, James Goodman, G. G. Brittle, James Alphin, Wm. Eley and John R. Lee, John C. Hyslop, Wm. N. Holstead, M. Harris, James Kitchen, and M. N. Watkins.

On motion the letters from the churches were then taken up and read. The letters contained much good news from the churches and excited much interest in the conference.

On motion Dr. J. R. Freese of Philadelphia, General Agent of the Christian General Book concern, was invited to take a seat in conference.

An invitation was extended and Dr. Freese delivered a short address, giving an account of the prosperity of the Christian Church in different sections of the country, and the future prospects of the General Book concern and Antioch College.

Conference then adjourned to meet again tomorrow morning, 9 o'clock. Prayer by Dr. Freese.

Conference met according to adjournment, prayer by Elder M. Barrett.

On motion Elder H. B. Hayes of the North Carolina Conference was invited to a seat as a messenger from that conference.

The standing conference committee presented the following report:

We, the conference committee appointed at the last session report: That according to the wishes of the conference we succeeded in procuring the services of Brother R. H. Holland as itinerant for the sum pledged by the churches.

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We also report, that on good and sufficient evidence being presented unto us that Francis Butt, Jr., was in the habit of drinking ardent spirits to intoxication, we were under the painful necessity of forbidding him to preach as a Christian minister until the meeting of the next conference, where we summoned him to appear and answer to the charges prefered against him.

Respectfully submitted.

Mills Barrett,
Robert Lawls,
H. L. Epps,
Thos. J. Kilby.

The report of the committee was adopted when--

On motion the name of Francis Butt, Jr., of Norfolk, Virginia, a member of this conference, was ordered to be erased from the conference record, and he declared no longer a member of the conference.

The committee appointed at the last conference in the case of Elder Thomas Nash, presented to the conference a letter from Elder Nash, with his credentials enclosed.

The contents of his letter were discussed and the following resolution unanimously adopted:

Resolved that the latter clause of the resolution passed at the last conference in reference to Elder Nash be rescinded and that Elders S. S. Barrett, T. D. Bellons and W. H. Boykin be a committee to return to Elder Nash his credentials, and request him to occupy the same relation to the conference as he has heretofore.

Jesse F. Paul of Craven County, North Carolina, licentiate was charged before the conference with gross immoral conduct.

On motion the said Jesse F. Paul was expelled from the conference.

Conference then took a recess for one hour to get some refreshments.

Conference again convened at 2 o'clock, P. M.

We, the committee on the ministry and ordination, beg leave to report that in compliance with the wishes of the churches at Holy Neck, Barretts and Spring Hill do recommend Brother Robert H. Holland for ordination at this meeting.

Respectfully submitted,

Mills Barrett,
S. S. Barrett,
W. H. Boykin.

Which was adopted by passing the following resolution:

Resolved, Brother Robert H. Holland be ordained on Sunday morning, and that Mills Barrett, Joshua Livesay, T. D. Bellons and W. H. Boykin be the ordaining presbytery.

1857

The committee on temperance reported, report received and the following resolution adopted:

Resolved that we will give all our influence in favor of temperance and will use every fair and honorable means to induce our friends to cease from manufacturing and trafficing in ardent spirits, and cease from its use as a beverage. Passed without adissenting voice.

The committee on the itinerancy made the following report:

We have ascertained that Brother Robert M. Holland has received for his services since he commenced traveling the sum of $137.03 from the following churches viz: Union, $30.00, Barretts, $14.00, Holy Neck, $13.03, Spring Hill, $15.50, Bethlehem, $10.00, Cypress, $20.00, Providence, $10.00, Jerusalem, $12.00, Damascus, $10.00, and Antioch $3.00. Total $137.03.

The committee on religious exercises reported Elder Mills Barrett to preach on Friday, Elder H. B. Hayes to preach on Saturday and Elder Alfred Apple to preach on Sunday.

On motion W. B. Wellons, Mills Barrett, S. S. Barrett, Wm. Tatem, and Samuel Etheridge were appointed messengers to the Southern Christian Association to meet on Monday next at this place.

Resolved that we approve of the course pursued by the publishing agent and editors of the Christian Sun, and hereby instruct our delegates to the Southern Christian Association to use every laudable effort to continue the publication of the Sun at Raleigh and Elder H. B. Hayes as publishing agent.

On motion the following preamble and resolutions were adopted:

Whereas, having recently noticed in the Christian Sun a series of articles from the pen of Elder Charles H. Plummer, one of the correspondents of the Sun, upon the subject of a mission of the Christian Church to the city of Baltimore, Md., and believing that a higher and more important destiny awaits the Christian Church, and which mainly under God is to be secured by the occupancy of cities large towns and hamlets, and having confidence in the complete practicability of such a measure.

Therefore--

Resolved, that we approbate the efforts now being made by Elder C. H. Plummer to establish a Christian Church in the city of Baltimore.

Resolved, that we will co-operate with him and use our influence both as a conference and as brethren to bring about so desirable a result.

On motion;

Resolved that we approbate the course heretofore pursued by Elder S. S. Barrett in preaching in various places in the country, around

city of Norfolk and elsewhere and advise him to continue his labors, and hereby recommend him to the confidence of all with whom he may associate.

Resolved, that our next annual ~~conference~~ session be held with the church at Cypress Chapel, Nansemond County, Virginia, to commence on Thursday before the first Sunday in November, 1853.

Elder W. H. Boykin was appointed to deliver the opening address and Elder Mills Barrett his alternate.

Resolved, that Elder S. S. Barrett and Brother R. H. Holland be our messengers to the next meeting of the North Carolina and Virginia conference. And Elders W. B. Wellons and W. H. Boykin be our messengers to the next meeting of the North Carolina Conference.

Conference adjourned until tomorrow, 10 o'clock A. M. Prayer by Elder S. S. Barrett.

Conference met according to adjournment, November 6th.

Resolved, unanimously, that it is the wish of the conference that Brother R. H. Holland be our itinerant the ensuing year.

Resolved, that Elder W. B. Wellons be requested to visit the church at Newbern and assist them in procuring the services of a suitable pastor for the ensuing year.

Resolved, that Mills Barrett, Robert Rawls, R. L. Epps and Thos. J. Kilby be reappointed the conference committee.

The committee on Sunday schools reported; report received and the following resolution adopted:

Resolved that this conference earnestly recommend the establishment of well conducted Sunday schools at every church within its bounds.

Conference took recess until after preaching.

The conference reassembled. On motion--

Resolved that Elder Alfred Apple of the North Carolina and Virginia Conference be invited to take a seat with us as a messenger from that body.

The following preamble and resolution was offered by Elder Wellons and adopted by the conference:

Whereas, we desire to form an education society, to be called the Virginia Christian Education Society, the object of which shall be to aid such young men as may be called of God to the work of the ministry to obtain an education. Therefore

Resolved that a board of managers, composed of nine, be chosen to execute and carry out the wishes of the conference in effecting the object contemplated.

Resolved, that William B. Wellons, Edward C. Kidrick, John R. Lee, M. H. Watkins, Samuel Etheridge, Stephen S. Barrett, Fineup Rewls, James W. Wellons and Wm. Eley compose the said board of managers.

The committee on the itinerancy for the ensuing year made the following report, which was adopted:

We, the committee on the itinerancy for the ensuing year, take pleasure in informing the conference that we have procured the services of Brother Robert H. Holland for the ensuing year, agreeing to raise for him the sum of $150.00. The amount pledged by the churches are as follows: Cypress, $25.00, Barretts, $21.00, Bethlehem, $12.00, Damascus, $12.00, Holy Neck, $20.00, Jerusalem, $11.00, Spring Hill, $15.00, Union, $30.00, and M. H. Watkins, $5.00.

The committee on education made no report.

Resolved that W. B. Wellons, together with the president and secretary of this conference, be appointed a committee to prepare and superintend the printing of 500 copies of the minutes of this conference for distribution among the churches, and that the expense be borne by the churches, according to their number of members.

Resolved that a certificate (signed by the president and secretary of this conference) of the good standing of Elder Mills B. Barrett, who is now laboring in the bounds of the Georgia Conference, be forwarded to him, and also published in the Christian Sun. Resolved, That we tender our thanks to the friends who have so hospitably and kindly entertained us during our meeting.

Resolved, that we tender our thanks to the president and secretaries for the faithful manner in which they have performed their duties.

The closing address was then made by the president. Prayer by Elder S. S. Barrett, and Benediction by Elder W. E. Boykin, pastor of the church.

Conference then adjourned to meet with the church at Cypress, Nansemond County, Virginia, the Thursday before the first Sunday in November next.

Thomas J. Wilby, President.

Mills Barrett, Secretary.

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The Eastern Virginia Christian Conference held its 35th annual session with the church at Cypress Chapel, Nansemond County, commencing November 4th, 1953.

Churches	Representatives	Increased.	Deceased.	Total
Antioch	Josiah P. Gay David Edwards S. A. Eley	62	3	259
Barretts	W. Wellons, absent M. White, " M. English "	[illegible]	2	114

1853

Churches	Representatives	Increased	Decreased	Total
Bethlehem	T. J. Kilby J. Copeland Wm. Bley	32	3	162
Cypress	H. L. Epps J. Duke J. Brinkley	34	8	340
Damascus	R. Rawls J. R. Coston J. Bassiter	26	6	100
Hebron	R. H. Holland A. Cobb W. Odom	8	0	8
Holy Neck	J. Oberry J. Cross J. Norfleet, Jr.	0	12	266
Goose Creek	A. Hardison, absent B. Bennet "	12	0	12
Jerusalem	E. W. Beale D. Williams, absent J. C. Nyalop "	4	4	53
Newbern	J. Armstrong, absent J. E. Wood, "	1	13	222
Pleasant Ridge	J. B. Fisher M. Drewry, absent J. W. Harrison, "	12	0	12
Providence	S. Etheridge B. Rawls W. N. Holstead, absent	1	2	300
Spring Hill	T. J. Harris B. B. Harris H. T. West			24
Union	E. Kitchen T. W. Joiner J. Cobb	2	3	73
Wills'	Not represented			
			Total	1385

Ministers present:

Elders Wills Barrett, Joshua Livesay, Uriah Rawls, Robert Rawls, Stephen C. Barrett, William H. ellons, William H. Boykin and Robert H. Holland. Licentiates: Etheldred Kitchen and William D. Spratt.

1853

Represented by letter: Elders N. N. Tatem and M. B. Barrett.

Not heard from: Elder Thomas Nash.

Visiting brethren in the ministry: Elder George G. Walker, and licentiate: Joshua McCully from the North Carolina and Virginia Christian Conference, and Elder James Williamson from the Miami Christian Conference in Ohio.

The conference was organized by choosing Bro. Thomas J. Kilby president, and R. H. Holland and W. B. Wellons called to the assistance of the secretary.

On motion the door was opened for the reception of new churches, the following churches were presented and received: Pleasant Ridge, in Princes Anne County, Virginia, Hebron, Isle of Wight County, Virginia, and Goose Creek, Craven County, North Carolina.

On looking over the record it was discovered that the first organized conference was held at this place in 1819, and that there were only five men, now living, that were members of that conference; three of them were members of this, viz. Mills Barrett, Joshua Livesay and John Copeland, one Abraham Harold a spectator, one John Livesay in Kentucky.

On motion Brother Harold was unanimously invited to take a seat with us.

On motion the following committees were appointed:

On arrangements and religious exercises: W. B. Wellons, W. L Epps, and Joshiah Duke.

On ministry and ordination: J. Livesay, U. Rish, and W. B. Wellons.

On Sabbath schools: W. H. Boykin, Riseup Rawls and J. Oberry.

On temperance: R. H. Holland, J. R. Coston and W. L. Epps.

On education: W. B. Wellons, J. P. Gay, and Wm. Eley.

On the itinerancy for the past year: Samuel Etheridge and John T. Harris.

On the itinerancy for the ensuing year: John Copeland, J. Norfleet, Jr., J. Perkinsly, R. Rawls, D. Edwards, E. W. Beale, J. B. Fisher, B. Rawls, E. Kitchen, N. T. West and R. H. Holland.

On rules: Thomas J. Kilby, and Riseup Rawls.

On motion, conference adjourned to meet tomorrow morning at 8 o'clock. Prayer by Elder M. Barrett.

Conference met according to adjournment. Prayer by Elder Walker.

The committee on religious exercises, etc. reported: Elder James

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Williamson to preach today at 11 o'clock and Elder Walker tomorrow at 11 o'clock and Elder J. Williamson at 3 o'clock P. M. and Elder Boykin and Brother Coston to address the colored congregation in the grove.

The committee on Sabbath schools reported, report received and the following resolution adopted:

Resolved that we recommend to all our churches the importance of establishing well conducted Sabbath schools.

The committee on temperance reported, report received and the following resolution adopted:

Resolved, that we will do all in our power to suppress the evil of intemperance and cast our influence in the scale of temperance, and that we will use every honorable means, and make every laudable effort to induce our friends to cease the manufacture and traffic in ardent spirits and to cease its use as a beverage.

The committee on education reported, report received and the following resolutions adopted:

Resolved that we are highly gratified with the prosperity which has attended the Graham Institute, and earnestly recommend that our friends extend to it astill larger patronage.

Conference then took for preaching and refreshment. Prayer by Elder J. Livesay.

Conference again convened. Prayer by Elder G. J. Walker.

Resolved that we need a female school of high order to be under the control and management of the christians in the bounds of this conference.

Resolved that we will endeavor to raise the sum of [illegible] dollars at least for the purpose of establishing such a school as we need.

Resolved, that a joint stock company be now formed and the effort be made to obtain at least 80 shares at 25 dollars each for the accomplishment of the object contemplated.

Resolved, that Elder N. B. Mellons be an agent to visit the various churches composing this conference and solicit their co-operation and invite them to take stock in the company.

Resolved that we advise the stockholders, should a sufficient amount of stock be taken, to meet as early as possible and locate the school at some central point, where a majority of the stockholders may decide, choose a board of trustees and proceed to have suitable buildings erected, and open the school at the earliest convenience.

The committee on the ministry and ordination reported, report received and the following resolutions adopted:

Resolved that Bro. William M. Spratt be ordained to the office of an

Elder tomorrow morning, and that Elders Mills Barrett, J. Livesay, U. Rawls, and W. B. Mellons be the ordaining presbytery.

Resolved that John W. Harrison, an unordained preacher, be received a member of this conference, and recommended accordingly.

The committee on the itinerancy the past year reported as follows: That Elder R. H. Holland has received for his services the sum of $135.00 from the following churches: viz. Antioch, $5.00, Bethlehem, $12.00, Holy Neck, $20.00, Cypress, $25.00, Damascus, $12.00, Union, $30.00, Barretts, $12.00, Spring Hill, $15.00, Jerusalem, $3.00. Total $135.00.

The committee on the itinerancy for the ensuing year reported the following sums pledged by the churches, viz. Union (Sunday preaching) $55.00, Providence, (on Sunday) $85.00, Bethlehem, $25.00, Cypress, $30.00, Holy Neck, $25.00, Damascus, (on Sunday) $30.00, Antioch, $17.00, Hebron, $15.00, Pleasant Ridge, $5.00, Jerusalem, $15.00, Spring Hill, $35.00. Total $337.00.

Elder Boykin refusing to travel for less than $400.00 the following brethren pledged five dollars each, viz. J. L. Coston, Wm. Riley, S. Etheridge, J. S. Riddick, W. L. Epps, J. Riddick, J. Parker, J. T. Gay, D. Babb, T. J. Kilby, J. J. Riddick, M. M. Watkins and J. Duke. Elder Boykin was then employed.

Resolved that we are still fully impressed with the importance of sustaining and supporting our Southern periodical, the Christian Sun, and being fully satisfied with its conductors, and in view of the great good which has been accomplished by it, pledge ourselves to all in our power to extend its circulation.

Resolved, that Elders Mills Barrett, R. H. Holland, W. B. Mellons and Wm. A. Boykin represent this conference in the next North Carolina and Virginia Conference.

Resolved, That the conference committee appoint the delegates from this conference to the next meeting of the Southern Christian Association.

The conference committee for the past year reported that nothing had claimed their attention during the year.

Resolved, that Elders Mills Barrett and Robert Rawls and Bros. H. L. Epps and Thomas J. Kilby be continued our conference committee.

Resolved, that our next session be held with the church at Holy Neck, and that Elder R. H. Holland give the opening address, Elder J. Livesay alternate.

Resolved that Elder W. B. Mellons visit the churches at Newbern and Goose Creek and use every effort in his power to procure for them a minister, assuring them that they have the sympathies and prayers of the conference.

Resolved that Elder W. B. Mellons prepare and have printed 400 copies of the minutes of this conference for distribution among the churches.

Resolved that all our churches send to our next conference a contribution to defray the expenses of the conference.

A vote of thanks was tendered to the brethren and friends of Cypress for their hospitable entertainment.

A vote of thanks was tendered the president and secretaries for the faithful manner in which they have performed their duties.

Conference then adjourned to the Thursday before the first Sunday in November, 1854.

Mills Barrett, Secretary.

P. S. The conference sent Elder M. S. Barrett $30.00, to Aurora, Georgia, because he was needy.

The 36th
Annual session of the Eastern Virginia Christian Conference was held at Holy Neck, Nansemond County, Virginia, November 2d, 3d and 4th, 1854.

Brother Thomas. J. Kilby was chosen President and . . Bellons Secretary.

Ministers present: Elder Mills Barrett, Joshua Livesay, U. Rawls, H. Rawls, S. S. Barrett, W. E. Bellons, N. J. Tatem, T. H. Boykin and R. H. Holland. Licentiate: . Mitchen.

Represented by letter: Elders Thos. Nash and Mills B. Barrett.

Not heard from: Elders Wm. D. Corsett. Licentiate: John W. Harrison.

Churches	Representatives	Increased.	Decreased.	Total.
Antioch	M. S. Watkins W. A. Eley E. Gay	38		298
Barretts	H. C. Bell C. Searborough M. B. Brittle	4		119
Bethlehem	T. J. Kilby Wm. Eley J. P. Copeland	30		189
Cypress	H. L. Hope E. C. Riddick J. A. Riddick	64		400
Damascus	R. Rawls J. Alphin J. K. Costen	26		126
Hebron	J. H. Faughtrey	15		83

Churches	representatives	Increased	Deceased	Total
Hebron	W. Odum			
Holy Neck	J. R. Dea J. Rawls W. T. Darden	36		297
Goose Creek	Not represented			12
Jerusalem	T. Bashaw	3		56
Newbern	Not represented			220
PleasantRidge	" "	6		18
Providence	B. T. Tatem		4	218
Spring Hill	J. T. Harris B. B. Harris R. C. West	6		37
Union	T. W. Joiner J. Cobb	[illegible]		74
Wills'	Not represented			
			Total	2084

The introductory sermon was preached by Elder R. H. Holland, after which conference took a recess.

2 o'clock P. M.

Conference was again called to order. Prayer by Brother J. W. Wellons from the North Carolina and Virginia Conference, was invited to take a seat.

Brother R. Rawls, Epps and the president were appointed a committee on rules.

Conference adjourned tilltomorrow morning, 9 o'clock. Prayer by Elder Tatem.

Friday morning, 9 o'clock, conference convened. Prayer by W. B. Wellons.

Committee on rules reported. Report received. The following committees were then announced by the president:

On ~~management~~ arrangement and religious exercises: Elder R. Rawls, J. Rawls, and J. R. Lee.

On the ministry and ordination: U. Rawls, T. S. Barrett, W. B. Wellons.

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ON Sabbath schools: W. H. Boykin, H. L. Epps, J. R. Coston.

On temperance: N. N. Tatem, R. Rawls, M. H. Watkins.

On education: W. B. Wellons, B. H. Holland and John R. Copeland.

On itinerancy for the past year: R. C. Wells, E. C. Riddick.

On itinerancy for the ensuing year: Wm. Eley, S. A. Eley, C. Scarborough, J. E. Riddick, W. W. Darden, J. Alphin, J. H. Daughtrey, T. Bashaw, B. T. Tatem, J. T. Harris and J. Cobb.

The committee on religious exercises reported. Report received, and committee discharged.

Elder W. B. Wellons was called upon to give a statement of the proceedings of the General Convention, especially the proceedings of that body on the ~~itinerancy~~ slavery question and his withdrawal from it.

On motion Elders J. Livesay, N. N. Tatem and W. H. Boykin were appointed a committee to report what action this conference should take on the subject.

A report by W. B. Wellons in reference to the churches at Newbern and Goose Creek ~~were~~ was presented and laid on the table for further action.

The Conference Committee reported. The report was received and the committee discharged.

A copy of Elder Holland's address was requested for publication in pamphlet form.

Elder Mills Barrett tendered his resignation as standing clerk, and on motion W. B. Wellons was appointed in his place.

Adjourned to 9 o'clock tomorrow. Prayer by Elder W. H. Boykin.

Nov. 4th, 9 o'clock Conference met, singing and prayer by Elder Livesay.

The committee on Sunday schools reported. Report received and ~~the~~ the committee discharged.

The Committee on temperance reported. Report received and the Committee discharged.

The committee on the ministry and ordination reported recommending Brother Thos. Bashaw to be received an unordained minister of this conference. The report received and the committee discharged.

The committee on education reported. Report received and the committee discharged.

The committee on the itinerancy for the past year reported that Elder Boykin has received $400. Committee discharged.

Resolved that we recommend to our brethern South the importance of sustaining and increasing the list of subscribers to our Southern periodical, the Christian Sun.

The committee to report what action this conference will take on the proceedings of the General Convention made their report and the following resolutions were adopted:

1st. Resolved unanimously that the General Convention in its refusal to allow free discussion on the majority report on Anti Slavery and the amendments offered thereto, acted unwisely and unjustly, ~~forced the great objectionable amendment, and by two members, expressly after the unwisely adopted amendment, which were made by two members in favor of the most objectionable amendment.~~

2d. Resolved that the refusal of the General Convention, at first to treat the minority report on Anti-Slavery with the respect due to it and its author, was an insult offered the delegate from this Conference and the whole Southern branch of the Church which must receive our condemnation.

3d. Resolved that we fully approve of the course pursued by our delegate, Elder L. S. Bellone, in withdrawing from the convention at the time he did, and hereby endorse the liberal sentiments contained in his minority report, the only true bond of union which has ever united the Northern and Southern branches of our denomination.

4th. Resolved that we will still meet our brethren of every section and desire to live in union with all, who stand upon the platform of principles laid down in the minority report, but those who refuse to stand with us upon this platform we regard as having departed from the true principles which has ever bound us together as a denomination, and we can no more be associated with them.

5th. Resolved that we pity the blind fanaticism of the ultra abolitionist at the North and will pray the Lord to cause them to possess a better spirit. But while they maintain their present position we can, and will have no association with them. We therefore advise all our brethren South, not again to be represented in the General Convention, nor in any body made up of such fanatical spirits, as mainly composed the late General Convention.

The committees report was received and then discharged.

The committee on the itinerancy reported as follows:

We would recommend the division of the conference into three districts. The first to be called the upper district, embracing the following churches: Antioch, Bethlehem, Cypress, Damascus, Holy Neck, Union, Hebron, Barretts and Spring Hill.

We appoint as itinerant on this district Elder A. M. Boykin at a salary of $400.00, divided as follows: Spring Hill, $145.00, Barretts, $15.00, Union, $60.00, Hebron, $68.75, Holy Neck, $50.00, Damascus, $35.00, Cypress, $53.75, Bethlehem, $20.00, Antioch, $20.00, Private brethren, $27.50, ladies at Holy Neck, $10.00.

The second to be called the Lower District. On this district we appoint Elder W. B. Barrett, Providence pledging $75.00, Jurusalem, $40.00, Pleasant Ridge, to be heard from.

The third embracing the churches at Newbern and Goose Creek, on this district we appoint Bro. Thomas Bashaw.

The report received and committee discharged.

On motion, resolved that the pastors of all the churches in this conference were requested to take up a collection once during the year to aid the churches at Newbern and Goose Creek.

On motion the next session of the conference was appointed to be held at Union, Southampton County, Virginia, to commence on Thursday before the first Sunday in November. Elder T. B. Bellons was appointed to deliver the opening address and Elder T. H. Boykin his alternate.

Elders Mills Barrett and Robert Lewis and Brother H. L. Epps and Thomas J. Kilby were appointed the conference committee.

On motion, the amount still due Elder T. B. Bellons for expenses incurred in attending the General Convention was ordered to be divided among the churches according to their number of white members.

A vote of thanks was tendered the brethren and friends about Holy Neck for their hospitality and kindness.

Elder T. B. Bellons was appointed to have printed 675 copies of the minutes in pamphlet form.

Prayer was offered by Elder M. B. Barrett, and the conference adjourned.

Thomas J. Kilby, President.

T. B. Bellons, Secretary.

MINUTES

of the

FORTY FIRST ANNUAL SESSION

of the

Eastern Virginia

CHRISTIAN CONFERENCE

Held at

PROVIDENCE, NORFOLK COUNTY, Va.

November 2nd, 3rd, 4th, and 5th, 1859.

To which is appended the

MINUTES OF THE CHRISTIAN EDUCATION SOCIETY.

SUFFOLK, VA.

SOUTHERN CHRISTIAN BOOK CONCERN,

W. B. WELLONS, General Agent.

1859.

M I N U T E S

Providence, Va., Nov. 2,1859

The " Eastern Virginia Christian Conference" convened this day, in its forty-first annual session.
At 11 o'clock, A. M., the body was called to order by Thos. J. Kilby, President of the last session.

The following ministers and lay-delegates answered to their names:
Elders- Mills Barrett, Robert Rawls, S. S. Barrett, W. B. Wellons, Wm. H. Boykins, Mills B. Barrett, Edwin W. Beale, R. H. Holland.
Licentiate-Etheldred Kitchen.
Lay-Delegates- M. H. Watkins, T. J. Clements, A. W. Ballard, J. T. Connell, I. W. Duck, Wm. P. Wright, E. F. White, R. W. Coker, T. J. Kilby, R. Copeland, J. W. Turlington, T. G. Williams, A. Smith, H. L. Eppes, D. Jones, H. H. Byrd, D. H. Byrd, H. Rawls, J. A. Doughtie, I. Langstun, R. Rawls, J. H. Daughtrey, J. W. Johnson, J. Oberry, C. B. Meltier, A. Duke, J. R. Lee, A. Savage, J. C. Hyslop, A. L. Hill, E. Vanderbury, T. P. Smith, N. Portlock, B. Rawls, Wm. N. Holstead, W. P. Sparrow, J. T. Harris, J. D. Presson, Thos. W. Joiner, and A. Kitchen.

The election of President was announced as the first business in order, On motion of Elder M. Barrett, Bro. Thos. J. Kilby was unanimously chosen.
The President, on resuming his seat, acknowledged the compliment in a short, but very appropriate address.

On motion, Elder E. W. Beale was appointed Assistant Secretary.

A recess of two hours was taken to hear the introductory sermon.

The introductory sermon was preached by Elder W. B. Wellons, of Suffolk, from Heb. xiii, 1: " Let brotherly love continue." The sermon was listened to with seriousness by a large audience, and seemed to produce a good effect.

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2 O 'clock P. M.

The Conference was again called to order. Bro. J. K. Costen a lay-delegate, appeared and took his seat.
Elders J. W. Wellons, J. N. Manning, and P. W. Allen, messengers from the North Carolina Conference, were invited to take seats in the meeting, and participate in its proceedings.
Letters from the following churches were handed in and read, viz: Antioch, Barrett's, Bethlehem, Cypress, Damascus, Hebron, Holy Neck, Jerusalem, Liberty, Providence, Spring Hill, and Union. (For full list of churches and delegates, see Statistical Table.)

It was announced that the church at Newburn, N. C., had united with the North Carolina Conference, and, on motion, the name of this church was dropped from the record of churches in this Conference.

The church at Goose Creek, N. C. was announced as disbanded, and was dropped from the record.

The President appointed Elder M. B. Barrett, Nathl. Portlock and Benj. Rawls, a committee on Religious Exercises.

The committee composed of W. B. Wellons and E. W. Beale, appointed at the last Conference to solicit contributions, and have tomb-stones erected at the grave of Elder Joshua Livesay, made a report; that having failed to secure the amount necessary, they had not succeeded in having the tomb-stones erected.
On motion, the committee were instructed to continue their efforts and report to the next meeting of the Conference.
Elder W. B. Wellons, a messenger to the last session of the North Carolina Conference, reported that he met with the body in October and was kindly received, and that the brethren, were being greatly blessed in their labors in that State.
Elders W. B. Wellons, and E. W. Beale, a committee appointed at the last Conference to visit the church at Newbern, and aid them in procuring a pastor, reported that one of the committee visited the church and labored with them to procure a pastor, but failing to succeed, the church had no pastor until her union with the North Carolina Conference.

The pastors of the churches severally excused themselves for not taking up collections for the society for the relief of the superannuated ministers, their widows and orphans, and promised to do better in future.

A motion by Bro. J. K. Costen, to appoint a committee of one from each church represented in the body, on the Itinerancy, was discussed and lost by a vote of 24 to 17.

Conference then adjourned until to-morrow morning at 9 o'clock. Prayer by ElderR. Rawls.

Thursday Morning, Nov. 3rd.
Conference met. Religious exercises were conducted by Elder J. W. Wellons. The proceedings of the previous day were read and approved.

On motion, the President announced the following committees:
On the Ministry and Ordination-M. Barrett, Robert Rawls, and W. H. Boykin.
On Sabbath Schools-Jno. Oberry, Thos. J. Clements, and T. G. Williams.
On Temperance-H. L. Eppes, Bishop Rawls and M. H. Watkins.
On Education- R. H. Holland, A. L. Hill and Nathl. Portlock.
On Periodicals- S. S. Barrett, I. W. Duck, and Jno. T. Harris.

[illegible]

On motion, the Chair was instructed to appoint a committee of three, to consider the expediency of reviving the Itinerant plan of labor. The Chair appointed I. W. Duck, Henry Rawls, and J. K. Costen.

Elders Wm. H. Dhoerty and Josiah McCulloch, messengers from the North Carolina Conference, arrived and were invited to seats in this body, and to participate in the proceedings.

Elder Thomas Bashaw arrived and took his seat.

Elders W. B. Wellons, R. H. Holland, and E. W. Beale were appointed messengers to the next session of the North Carolina Conference.

Conference then took a recess for two hours to hear preaching and get refreshments.

During the recess, a very eloquent and impressive discourse was delivered by Elder P. W. Allen.

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2 o'clock P. M.

The Conference was again called to order.

The Committee on Religious Exercises announced that Elder Jno. N. Manning would preach to-morrow at 11 o'clock A. M.

On motion, the next session of the body was appointed to be held with the church at CypressChapel, Nansemond Co., Va., to commence on Wednesday before the 1st Sunday in November 1860.

Elder Wm. H. Boykin was appointed to deliver the introductory sermon, and Elder Thos. Bashaw his alternate.

The Committee on Sabbath Schools made the following report:

REPORT.

We, the committee on Sabbath Schools, beg ~~to~~ leave to report the following:

We are fully of the opinion that Sabbath Schools are of great importance, and indispensably necessary to advance the cause of the Great Redeemer of mankind in the earth. We need not say, that it is the Sabbath School that instils into the minds of the young the true and genuine principles of religion, and prepares them for the church, and thereby they are made fit subjects for our Redeemer's kingdom above, therefore, Resolved, That we are fully of the opinion that a Sabbath School should be kept up in every church, and that we do all in our power to encourage and support them in our churches generally.

Respectfully submitted,

John Oberry,
Thos. J. Clements.
T. G. Williams.

The report called forth earnest addresses from Elder W. B. Wellons and Prof. W. H. Doherty, and was unanimously adopted.

The Committee on Itinerancy made the following report:

REPORT.

We, the Committee on Itinerancy, beg leave to report, that after due consideration, we think the Itinerancy, as previously conducted, has proved to be of but little use, and does not accomplish the object we desire. We therefore recommend the

appointment of a committee, consisting of one member from each church in this Conference, to take into consideration the propriety of establishing a Home Missionary Society. Respectfully submitted,

I. W. Duck, Chairman.

The report was received and adopted , and the following committee was appointed, in accordance with its provisions: I. W. Duck, J. K. Costen, H. Rawls, R. W. Coker, J. H. Daughtrey, J. R. Lee , A. L. Hill, E. Vanderbury, W. P. Sparrow, J. D. Presson, and T. W. Joiner.

Conference then adjourned until to-morrow morning at 9 o'clock. Prayer by Elder W. H. Boykin.

Friday, 9 o'clock A. M., Nov.4

The Conference convened. Religious exercises were conducted by Elder Thos. Bashaw.

The proceedings of the previous day were read and approved.

The committee on the Ministry and Ordination made the following report:

REPORT.

The Committee on the Ministry and Ordination are pained to report that they have had no duty to perform beyond reporting this fact: There has been no candidate for ordination or applicant for license to preach at this meeting of the Conference. This, to us, has been humiliating. God has blessed the labors of our brethen during the year, and many have been born to God. Our numbers are increasing, but there is no increase in ministerial labors. On the contrary, our number is gradually decreasing. The fathers are, one by one, being gathered home to their reward; several of our young men have been compelled to seek homes and find fields of labor in another Conference; another is on the eve of leaving, and no young men are rising up to take their places, what is to be done? To the great Giver of all blessings let us go, and meekly call upon Him to send forth more laborers into his vineyard; and, brethen, let us admonish you to so arrange your fields of labor as to be ready to receive them. Let the missionary cause be sustained and our borders enlarged; let a spirit of liberality be cultivated and encouraged; and let your present and future ministers receive a proper compensation for their labors, for the Scripture maxim always holds good-"The laborer is worthy of his hire." Brethren, consider these things.

Respectfully submitted,

Mills Barrett
Robt. Rawls.
Wm. H. Boykin.

The report was received and adopted without remarks.

The Committee on Temperance reported.

REPORT

The Committee appointed to review and report on the subject of Temperance would present the following:

We are glad to say that, so far as your Committee are concerned, there is entire unity in their sentiments, and we

are furthermore proud to say, that among our ministers entire union of feeling and sentiment prevails. They are all of one mind in reference to the impropriety of manufacturing, buying, selling, or using as a beverage, any kind of ardent spirits, wine or cider. Among the membership of the church, we regret to say, that there is not entire unanimity of sentiment on this subject. Many of our brethren and sisters have become associated with the Sons of Temperance, an order that has accomplished great good, and from which untold blessings have sprung; many others are strictly total abstinence in their practice, and give their influence in favor of sobriety and temperance. Others have not yet seen the light of temperance truth, and consequently do not yet rejoice in its beauty- a few stand arrayed against its advancing glory. We advise that the greatest charity be exercised toward those who have not yet been freed from educational bias and early prejudices. Let no harsh measures be taken or bitter words used in debate, but let forbearance be practiced, and in argument let the truth be spoken in love. But let those who have seen the evil of intemperance and moderate drinking- who have heard the widow's cry and the orphan's moan; who have seen the bright hopes of fond parents crushed, and the prospects of young men of promise blasted forever; who have seen the injury resultingfrom the habitual use of spirituous liquors on the right hand and on the left, and this monster evil presenting itself in a thousand different forms- continue to labor for the diffusion of temperance principles through the land. Let the position already occupied be faithfully and steadfastly maintained, and when an opportunity presents, let an advancing step be taken, and the fruits of our warfare against the enemy of all goodx shall be seen in time, and be enjoyed in all its fullness in the eternal day of the Lord.

Respectfully submitted,

H. L. Eppes.
Bishop Rawls
M. H. Watkins.

On motion, the report was laid upon the table until tomorrow.

The Conference then took a recess for preaching and refreshments.

During the recess a very excellent and effective discourse was delivered by Elder John N. Manning.

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2 o'clock P. M.

The body was again called to order.

The Committee on Education handed in their report.

REPORT

Your Committee, to whom was referred the subject of education, report:-

That they are pleased to learn that a deep and general interest is being awakened in the hearts and minds of our denomination upon this important subject. It is no longer a question with them whether or not education is an indispensible pre-requisite to success in the ministry, as well as the laity, in the various departments of life. Our church, in almost every section of the

country where Colleges and High Schools do not exist, are agitating the subject, and are pushing forward the educational enterprise with zeal and success.

" Union Christian College," in the West, is soon to be opened with bright and flattering prospects, and will, no doubt, be established upon a self-sustaining, permanent basis. The Christians in the New England States are soon to meet in Convention for the purpose of changing " Andover Institute" at Andover, N. H., into a regular College, or establishing a " Literary and Biblical Institute" at some other locality, that offers greater encouragement to the enterprise. Our brethren in the state of New York are discussing the propriety of meeting in Convention, for the purpose of consummating some feasible and practicable plan for getting up a College in that state, or converting " Starkey Seminary" into a regular College. And our brethren in other localities are being aroused upon this important subject; but last, though not least, are our beloved institutions of the South- The Graham College, at Graham, N. C., and the Holy Neck Female Seminary, in Nansemond County, Va.,- and our attention should be especially directed to these. These are especially connected with our denominational interest in the South. It behooves us, as a reasonable, intelligent people- a people deeply imbued with the prosperity of our heaven-born principles- to prosecute with vigor and success our educational enterprises, to bring our means and our influence to bear upon them. We rejoice to know that both of these schools are in a prosperous condition, that they promise great usefulness to the church of our love, with increased prosperity; and especially are we pleased to state that there is a Biblical department connected with Graham College, offering superior advantages to young men studying for the ministry. And we are glad to know that five young men- young men of piety and intelligence- young men in whose hearts our principles are deeply instiled, and who promise much usefulness to the cause of Christian liberty, are availing themselves of these advantages. This College, now under the supervision of our able President, Prof. W. H. Doherty, with a corps of other efficient teachers, now numbers about 70 students. The Holy Neck Female Seminary, with a Principal and another efficient teacher, now numbers about 50 students, and is doing a good work in the cause of education. Now, brethren, we wish to impress upon you the importance of sustaining these schools. It is our bounden duty to rally around them. Send your sons and daughters to them and crowd their classic halls with pupils. Let your children be educated at our denominational school, and let them drink deep at the fount of Christian liberty. In conclusion, we offer the following resolution:

Resolved, Thatwe will, to the extent of our ability, sustain our Southern schools; that we will not only aid them by our means, our influence, and by sending our sons and daughters to them, but that we will not cease our efforts till Graham College especially is endowed and established upon a self-sustaining, permanent basis.

Respectfully submitted,

R. H. Holland,
A. L. Hill,
A. Portlock.

A very learned and able address on Education was delivered by Elder W. H. Doherty, President of Graham College, which was listened to with marked attention by a large audience.

Remarks were made by Elders W. B. Wellons, R. H. Holland and others, and the report was adopted.

The report on temperance, which had been laid upon the table, was taken up and unanimously adopted.

The Committee on Home Missions made the following report:

REPORT

We, your Committee, to whom was referred the subject of a Home Missionary Society, beg leave to report:-

That we deeply feel the importance of the subject, and earnestly ask for it the attention of this Conference.

Your Committee do most respectfully recommend the formation of said Society by this Conference, and offer the following resolutions:

1. Resolved, That we recommend annual contributions of one dollar or more by the members of our respective churches, to raise said fund.

2. Resolved, That this Conference appoint a Committee of one from each church, to bring this subject before their respective churches, and urge its importance, collect the funds, and send it to the next Conference.

All of which is respectfully submitted and signed by

I. W. Duck, Chairman.

The report and resolutions annexed were discussed and so amended as to require the Committee to meet at Bethlehem the 2nd Saturday in December to form a society and prepare a constitution and by-laws for its government.

On motion, W. B. Wellons and Thomas J. Kilby were added to the Committee.

Conference then adjourned until to-morrow morning, 9 o'clock. Prayer was offered by Elder W. B. Wellons.

Saturday Morning, Nov. 5th.

Conference met. Religious exercises were conducted by Elder M. B. Barrett.

The following preamble and resolution were presented by Elder Wm. H. Boykin, which were discussed by the mover, Elder W. H. Doherty, W. B. Wellons and others, and unanimously adopted.

Whereas, We have recently noticed with pain and regret that certain ministers of the Methodist Protestant Church, and others, have misrepresented and slandered the Christians South, charging them with holding and propagating Unitarian sentiments, with a view of casting odium upon them in the eyes of the surrounding sects; therefore

Resolved, That the editor of the Christian Sun has nobly defended his brethren against the charge, and we hereby endorse the positions he has taken, and declare the charge a gross misrepresentation and slander, and we advise him to continue to hold up to the public gaze those persons so misrepresenting us, and for such an unholy purpose, and we pledge ourselves to sustain him in his efforts to place the Christian Church in her true light before the public.

The Committee on Periodicals made their report.

REPORT.

The Committee on Periodicals would report, that they are deeply impressed with the importance to the denomination of good wellconducted periodicals- periodicals free from sectarian bitterness and party bigotry- independent and outspoken upon all religious subjects, and yet courteous and liberal. Such is the character of the Christian Sun, edited and published by our beloved brother, W. B. Wellons. We cannot too highly recommend this paper to the patronage of the public, and we sincerely hope that the members and friends of the Christian Church South, will see the importance of so rallying to its support as to secure its enterprising publisher from pecuniary loss, and so increase its circulation as to secure for him a reasonable remuneration for his arduous labors, which we regret to learn he does not now receive.

We hope to see such an interest excited among our friends as will justify the enlargement of the paper at an early day, and we recommend the Executive Committee and Publisher to adopt the cash system as soon as they can see the way clear before them to do so. The course pursued by the Editor in the recent Unitatian controversy meets our entire approbation.

Respectfully,

S. S. Barrett,
I. W. Duck,
J. T. Harris.

The report was received and adopted.

Elders Mills Barrett and Robert H. Holland, and Bros. H. L. Eppes and Thomas J. Kilby were reappointed the Conference Committee for the ensuing year.

Elder W. B. Wellons was reappointed Treasurer of the Conference, and was ordered to have 650 copies of the Minutes printed for distribution among the churches.

A vote of thanks was tendered the members and friends of Providence and vicinity for their hospitality, the Norfolk & Petersburg Railroad Company for their accommodation, and the President and Secretaries for the faithful performance of their duties.

A few closing remarks were made by the President; prayer was offered by Elder Wm. H. Doherty, and the Conference adjourned to meet at Cypress Chapel on Wednesday before the 1st Sunday in November 1860.

Thos. J. Kilby, Pres't.

W. B. Wellons,) Secretaries.
E. W. Beale ,)

REMARKS.

This session of the Conference was one of the most harmonious and interesting that it has ever been our privilege to attend. The meeting was fuller than usual. Only one minister and three lay delegates were absent. The reports from the churches were cheering indeed. Scores and hundreds have been converted, and many have been added to their membership. The friends and brethren in the vicinity of Providence did all in their power to make the members of Conference comfortable while among them. On Saturday, after the adjournment of Conference, a very good discourse was delivered by Elder J. W. Wellons. The pulpit was occupied on the Sabbath after the Conference by Elder Wm. H. Doherty in the morning and by the writer of these remarks in the afternoon. Elder Wm. H. Boykin preached on the Sabbath at the African Church. During the session of the Conference meetings were held every evening at Jerusalem, on Washington Point, and effective discourses were delivered by Elders P. W. Allen, J. N. Manning, J. W. Wellons, and W. H. Doherty.

Arrangements were made to supply all the churches with pastoral labor the next year.

And now, brethre, let us go forth trusting in the Great Father above for continued success, and our labor will not be in vain.

W. B. Wellons, Sec'y.

EDUCATION SOCIETY

The 7th annual meeting of the "Virginia Christian Education Society", which has for its aim the aiding of young men called of God to the work of the ministry, to obtain an education, was held at Providence, 5th of November, 1859.

The meeting was called to order by Elder S. S. Barrett, President.

The following members paid the amounts due by them, being $1 each, viz: W. B. Wellons, J. K. Costen, Bishop Rawls, Mrs. J. K. Costen, Mrs. M. L. Floyd, Mrs. Wm. Beeman, John R. Lee, A. Savage, Miss M. J. Williams, Mrs. Susan A. Holley, Miss Emma C. Costen, Mrs. Elizabeth Costen, Mrs. W. B.

Wellons, Mills Barrett, John Cherryn, Wm. P. Wright, John T. Harris, Mrs. John T. Harris, Samuel Etheredge, James A. Parker, Wm. H. Doherty, Josiah McCulloch, Mrs. Seth R. Norfleet, Miss C. T. Goodson and Edwin L. Ballard.

An appeal was made by the Soliciting Agent, and the following new members obtained, all of whom paid $1 each: M. Portlock, Mrs. Benjamin Rawls, Mrs. Harriet L. Woodhouse, Mrs. Abigail Tatem, Dr. C. W. Tatem, Mrs. Barbary A. Williamspm. Mrs. Virginia Tatem, Miss Mary A. Sparrow, Wm. N. Holstead, Joseph P. Tatem, Mrs. Jane B. Tatem, Robert B. Brinkley, Miss Mary A. Dashiell, Mrs. Rebecca N. Biddle, Joseph Carter, Miss Josephine Holstead, A. Friend, Peter Gibson.

The soliciting Agent stated that the Society had a promising young man at Graham College, to whom nearly all the funds in hand had been loaned.

The following officers were reelected: S. S. Barrett, President; Bishop Rawls, Vice President; W. B. Wellons, Secretary and Soliciting Agent; Thos. J. Kilby, Treasurer; John R. Lee, E. C. Riddick and M. H. Watkins, Executive Committee; M. Barrett, W. Rawls and W. B. Wellons, Examining Committee.

The meeting then adjourned to meet at the time and place for the next meeting of the Eastern Virginia Christian Conference.

S. S. Barrett, Pres't.

W. B. Wellons, Sec'y.

Names omitted above: B. Rawls, F. Portlock, Mrs. Eugenia H. Portlock.

(Note. The above is a copy of the printed minutes of the said Conference. The original being in the possession of Mrs. J. T. Rawles, Holland, Virginia (1922) and loaned to the writer to get a copy. Three copies made. W. E. MacClenny)

Minutes

Antioch, Va., October 29,1857.

The "Eastern Virginia Christian Conference" convened here this day, in its thirty-ninth annual session.

Bro. Thomas J. Kilby, the President of the last session, called the body to order.

MINISTERS PRESENT- Mills Barrett, Robert Rawls, S. S. Barrett, W. B. Wallace, R. H. Holland and Mills M. Barrett. LICENTIATE- Etheldred Kitchen.

LAY-DELEGATES PRESENT-J. P. Gay, M. H. Watkins, I. W. Duck, Richard Coneland, T. G. Williams, John C. King, Thomas J. Kilby. Dempsey Babb, E. C. Riddick, Dan'l H. Byrd, Bishop Rawls, Rich'd H. Powell, James Alphin, James M. Daughtrey, John M. Holland, John Oberry, Alex Savage, A. L. Hill, Jas. R. Jones, Wm. F. Killyon, Edward Vanderbury, Matthew Harris, John R. Harris, and Thos. W. Joiner. (FOR FULL LIST OF CHURCHES AND DELEGATES SEE STATISTICAL TABLE.)

The President pro tem. stated that the first business in order was the election of a President.

Elder Mills Barrett put Bro. Kilby in nomination, and Elder R. H. Holland put Bro. Bishop Rawls in nomination. The vote was then taken, and resulted in the election of Bro. Kilby on the first ballot.

Bro. R. W. Beale was, at the request of the Standing Secretary appointed Assistant Secretary.

Conference then called for the annual sermon.

The annual interductory sermon was preached by Elder S. S. Barrett, from Iesiah xxv, 6, 7:- And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."

After the sermon a short recess was taken.

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2 o'clock P. M.

Conference again convened. Rev. E. H. Peterson, of the Methodist Episcopal Church, being present, was invited to occupy a seat in that part of the house allotted to the members of the Conference.

Bro. George W. Skinner, a lay-delegate, arrived and took his seat.

The letters from the churches were called for. Letters from Antioch, Damascus, Cypress, Bethlehem, Holy Neck, Union, Hebron, Jerusalem, Liberty, and Spring Hill were read.

The Chair announced the following Committee on Religious Exercises.

COMMITTEE- W. B. Wellons, M. H. Watkins, I. W. Duck.
Conference then adjourned until to-morrow morning at 9 o'clock.
Prayer by Rev. Mr. Peterson.

Friday Morning, Oct. 30.

Conference convened. Prayer was offered by Elder R. H. Holland.
Elder Thomas Bashaw, and Bro. Jethro Cobb, a lay-delegate, appeared and took their seats.
Elders Robert G. Pinnen and Wm. N. Bragg, messengers from the North Carolina Conference, were invited to take seats in Conference.
The Committee on Religious Exercises reported Elder Thos. Bashaw to preach to-day; Elder James I. Hobby to preach on Saturday; Elders Robert G. Pinnen and Wm. N. Bragg to preach in the house on Sunday, and Elders M. H. Barrett and E. J. Beale to preach in the Grove; Elder J. W. Wellons to preach on Monday.

A letter was read from the church at Newburn, N. C.
The President announced the following committees:
ON THE MINISTRY AND ORDINATION- Mills Barrett, W. B. Wellons and Robert Rawls.
ON SABBATH SCHOOLS- R. H. Holland, T. C. Williams and I. W. Duck.
ON THE PARSONAGE- E. W. Beale, G. W. Skinner, and J. H. Daughtrey.
ON EDUCATION-M. H. Barret,, E. C. Biddick, and M. H. Watkins.
ON ITINERANCY FOR PAST YEAR- John Oberry and John G. King.
ON ITINERANCY FOR THE ENSUING YEAR-Bishop Pawls, A. L. Hill, J. P. Cay. D. H. Byrd, H. Copeland, John M. Holland, Wm. P. Killyer, John T. Harris, Thomas A. Joiner, and Alex. Savage.

Elder Pinnen presented the members of the Conference with a package of the Minutes of the North Carolina Conference.
Bro. John R. Watkins, a licensed Minister of the Baptist church, being present, was invited to occupy a seat in that part of the house allotted to members of the Conference.
Elder Uriah Rawls appeared and took his seat.
The following resolution, offered by Elder G. S. Barrett, was unanimously adopted:

RESOLVED, That we, the members of the Eastern Virginia Christian Conference, hereby recommend the Christian Sun, published by a member of our body, under the direction of the Southern Christian Association as a true exponent of Christian principles, and a good family newspaper, and most earnestly advise all our Ministers and brethren to use their influence to extend its circulation.

Conference then took a recess.

2 o'clock, P. M.

Conference was called to order by the President. On motion the Conference went into the election of delegates to the next meeting of the Southern Christian Convention. The vote was taken by ballot. The first vote was taken for six Elders; whole number of votes cast, 38- necessary to a choice, 20. Wm. B. Wellons received 37 votes; S. S. Barrett, 36; R. H. Holland, 35; Wm. H. Boykin, 34; Thos. Bashaw, 32; and Mills B. Barrett, 26. Scattering 28.

The Conference then went into the election of six laymen. On the first ballot the whole number of votes cast was 38- necessary to a choice 20. Thomas J. Kilby received 33 votes; A. L. Hill, 27; I. W. Duck, 27; H. L. Epps, 21; Scattering 119.

A second ballot resulted in no election.

On the third ballot 32 votes were cast- necessary to a choice 17. Bishop Rawls received 23 votes, and John Cherry, 19. Scattering, 29. The above named Elders and laymen were therefore declared elected.

The Committee on the Itinerancy for the past year, reported:-

REPORT

The Committee on the Itinerancy report that they have examined the accounts and receipts of Bros. Wm. H. Boykin and E. H. Beale, and find that they have and will receive the full amounts pledged them at the last conference. Bro. Thos. Bashaw reports a deficiency of $60 at Newbern, a part of which he thinks will yet be paid. Several private subscriptions remain unpaid, but we presume will be paid.

Submitted,

JOHN CHERRY
JOHN C. KING.

The report was received, and the Committee discharged.

On motion of Elder M. B. Barrett, the name of John W. Harrison, a licentiate was dropped from the Conference, he having never attended an annual meeting of the Conference, and it being now reported that he had joined the Methodist Church.

The Conference Committe were directed to demand the license given him by this Conference.

Conference then adjourned. Prayer by Elder Pinnen.

Saturday Morning, Oct. 31.

Conference was called to order by the President. Prayer was offered by Elder Bragg.

Elders James W. Wellons and James I. Hobby, of the North Carolina Conference, were reported as messengers from that

Conference, and invited to take seats in the body.

The Committee on Education reported. The report was discussed by Elders Uriah Rawls, J. A. Wellons, Hills Barrett, S. S. Barrett, and J. T. Kobby, and amended by Elder W. B. Wellons. The amendment was discussed by the mover, S. S. Barrett, T. J. Kilby, U. Rawls, and M. B. Barrett, and accepted by the committee. The report was then adopted.

REPORT

We, the Committee on Education, beg leave to report that from the shortness of time allowed us, we have not been able to make as full a report as we desired, or to investigate the subject as thoroughly as we would. As to the vast importance of Education we are all agreed. There are none in this enlightened age who dare deny its great importance. Yet, while all admit its great importance, there are but few who take that interest in it which they should. The different denominations by which we are surrounded have their schools, to which they send their sons and daughters to be educated. In this respect they are far in advance of us. Their rapid progress is in a great part attributable to the interest which they manifest in the subject of education. We are compelled to admit, to our sorrow and deep mortification, that while others are making rapid strides in this particular, and accomplishing great things by the enlightened spirit which they possess, we are doing but little. Our friends have been too careless and indifferent upon this subject. We have not attached that importance to education which it demands at our hands. We want our children educated. We will not allow them to grow up in ignorance. But where are they to be educated? It is true that there is a thriving Female School at Holy Neck, to which our daughters may be sent, but our sons must go amongst other denominations to drink deep of the bitter cup of sectarianism.

We once had a school in the South to which we could send our sons- a school of our own, (we refer to the Graham Institute,)- but from causes with which we are not perfectly acquainted, it has nearly failed financially and denominationally. We are grieved at its adverse condition, but it is useless to sit clothed in sackcloth, and mourn over blighted hopes and past misfortunes. Rather let us arouse from our stupidity, awake from our lethargy, and bend ourselves to the task, and resolve to do something. Let us be determined to educate our sons at home. We have the means at our command to aid the Graham Institute from its embarrassments, or to get up a new school in our midst. Shall we not do it? We offer for your consideration the following resolutions:

1. Resolved, That we recommend to our brethren the Female School at Holy Neck, as a suitable place to send their daughters, and sincerely hope they will patronize it.

2. Resolved, That we recommend this Conference to unite with the North Carolina Conference in endeavoring to free the Graham Institute from embarrassment, provided the Trustees and Building Committee will render a true and satisfactory account of the money which has been paid into their hands; should

they fail to do this, we cannot advise further contributions. And in order that every effort in our power may be made, we hereby appoint a committee to meet the acting trustees and Building Committee of the Institute in the town of Graham, N. C., and instruct them to aid in preparing such a report in reference to the financial condition of the Institute as may be satisfactory and plain to all; and should the committee be satisfied with the exposition made, and believe that the funds have been properly appropriated, that they co-operate with its friends in North Carolina in devising means to free it from embarrassment.

Respectfully submitted,

MILLS B. BARNETT,
EDW'D C. RIDDICK,
M. E. WATKINS.

On motion W. B. Wellons, I. W. Duck, A. L. Hill, and E. W. Beale, were appointed the committee in accordance with the second resolution in the report.

The Committee on Sabbath Schools made the following report, which called forth some earnest remarks by W. B. Wellons, advocating the sentiments contained in it:

REPORT.

Your Committee to whom was referred the report on Sabbath Schools, beg leave to state, that in their opinion a regular system of well-organized and well-conducted Sabbath Schools is of the greatest importance to the future prosperity of the Christian Church. Indeed, we look upon them as the very nursery of the church. They are one of the church's greatest auxiliaries. It is a preparatory to the great school of Christ- a stepping-stone into the kingdom of the Redeemer. From what source are we reasonable to expect our future increase but from the youth of our congregations? Where are we to get recruits to augment the army of the great Captain of our salvation, if not from the ranks of these youthful soldiers? It is to them alone we look with hope. They are to be the pillars of the church of the next generation. Ten, twenty, or thirty years at most, and many of the old veterans of the Cross will have passed away, and gone to their reward. From this juvenile corps, then, must come our ministers, deacons, and business men of our beloved Zion. How necessary then that their young minds be properly trained and disciplined in the true principles of piety at the Sabbath School.

If we allow our children to absent themselves from the Sabbath School-allow them to grow up without this hallowed restraint, without giving their minds the proper cast, in all probability they will grow up as the " wild olive branch", imbibing a doctrine and sentiment foreign and antagonistic to the holy religion of their fathers. The seeds of infidelity and universalism are being sown in our land, and unless a holy, Christ-like influence is exerted over their minds at these nurseries of the church, as well as by the example and precepts of parents in their daily walk, these seeds of death may find root in the virgin soil of their young hearts. But the Sabbath

School rears a fortification inaccessible to these baneful influences, whilst it shuts up the avenues of vice in the heart. But, on the other hand, if children are allowed to go unrestrained and untaught on the Sabbath, there is no guarantee against a formation of sinful or even vicious habits. " Idleness is the parent of vice, and misery," and,

"Satan finds some mischief still
For idle hands to do."

Hence, if children are not taught- yea, constrained, if necessary- by their parents, to go to these refuges, to fly to these retreats of safety against wicked influences, and engage in their blessed exercises, they are almost sure to engage in sin, and learn some petty vice. For Sabbath-breaking is the fruitful source of many vices; yea, some of the very worst crimes committed in our land, may be traced back to Sabbath breaking. It is the starting point of extreme wickedness- the little rivulet that leads to the great ocean of vice. Therefore, we see the propriety, as well as great necessity of Sabbath school organizations in every church and congregation, to draw the youth of our land from the snares of the tempter, and direct them in the sure path of virtue; that whilst they are being taught the principles of an education, they will be taught to "remember their Creator in the days of their youth, " and " the fear of the Lord,' which " is the beginning of wisdom." And, oh, what a great blessing these retreats of virtue, these God-ordained and heaven-inspired institutions are to the poor children in the vicinity of our churches, who, if not blessed with Sabbath School privileges, might go roaming about on God's holy day, fall into temptation, and become a nuisance and pest to society; many of whom have bright minds, and under the auspices of the kind, benevolent-hearted and God-fearing teachers of the Sabbath School, may be so trained that in after-life they may become good citizens and exemplary Christians. And, oh! how often the blessings of God have followed the faithful labors of the superintendent and teachers, and gracious revivals have ensued, and many of the youth have been added to the kingdom of Christ . And whilst pupils have been blessed, the teachers have also drank from the same fountain. They that watered, have been themselves well watered.

Therefore, brethren, in view of the blessed results of these organizations, let us urge upon you their importance and earnestly solicit your united, undivided co-operation in their general and continued establishment. Let no member of the Christian Church discourage them, or speak lightly of them; for we are sure their great importance to us as a denomination is apparent to every intelligent and reflecting mind.

The following churches have had Sabbath Schools the past year:- Antioch, Bethlehem, Kanesene, Holy Neck, Jerusalem, Liberty, Providence and Newbern. We are sorry, brethren, to find the churches so lukewarm upon the subject, and close by saying we hope you will adopt some means to excite the minds of our brethren generally to deeper interest. In conclusion we offer the following resolutions for your adoption.

1. Resolved, That this Conference earnestly recommend the establishment of Sunday Schools at every church within its bounds, and that they commence the first Sabbath in May, and end the last Sabbath in September.

2. Resolved, That every minister having charge of churches shall deliver a sermon or appropriate address upon the subject at each.

3. Resolved, That a good elaborate article on the subject, setting forth both the duties and importance of Sabbath Schools, be written by some brother, or the editor of the "Sun", to be published in said paper.

4. Resolved, That one or more Sabbath School celebrations be held within the bounds of the Conference the ensuing year.

Respectfully submitted,

[illegible]
[illegible]
[illegible]

The report was adopted by an unanimous vote.

Conference took a recess to hear preaching.

---

5 o'clock, P. M.

Conference was called to order. The committee on Temperance made the following report:

REPORT

We, the Committee on the subject of Temperance, beg leave to report:

We sincerely regret the shortness of time allotted us to report on a subject of so much vital interest to us all. It is a subject of all more earthly subjects the most important; for who will dare contend that the divine injunction," Be sober, and watch with prayer,'should not be obeyed. Let us as brethren- as children of the same parent and as responsible beings to God, the judge of the whole earth, satisfy ourselves with an answer to the following interrogation- Is intemperance an evil? Will any dare deny that it is an evil? Verily not. Then, Christians, the word of eternal truth gives us the necessary instruction, which is to shun the very appearance of evil. Not only to shun the evil itself, but even the very appearance of it. We are the professed disciples of Christ, having one and the same object in view, to wit, the promotion of the cause of Christianity in the world. Can light dwell with darkness? Can intemperance and godliness go hand in hand, and occupy the same place in the affections at the same time? No drunkard shall inherit the kingdom of heaven, is a positive declaration of the Bible. Then, as we are laboring for the salvation of souls, and the advancement of Christ's kingdom upon earth, surely it behooves us upon this subject to cry aloud, and spare not; for if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but

his blood will I require at the watchman's hand." Oh, brethren, how many have already been taken away in their iniquity? Thousands upon thousands have already fallen, and are still falling victims to the mighty curse of intemperance. Souls are perishing- precious souls, which cost the blood of the dear Lamb of God, are peopling woe's dark empire and are being lost eternally in the regions of despair, where no mercy can reach them, nor pardon be obtained.

Brethren of the Christian Church, what must we do-what can we do to suppress this mighty growing evil? Can we place no barrier in the way to impede the progress, and dam up the current? Can we resort to no means which will induce men to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity? Or shall we quietly yield to the hydra-headed monster, and permit our fellow-men to find drunkards' graves, and receive their portion with hypocrites and unbelievers? Lord of heaven, forbid that Christians should remain torpent longer, but, Oh! do thou help in this, our time of need. Brethren of the ministry, we look to you for earnest efforts in this glorious reform. If the church stands aloof, you must remain firm and immovable. We move the following resolution:

Resolved, That we pray earnestly and labor zealously for the suppression of the evil of intemperance, and recommend the temperance reformation to the consideration of every member of the Christian church.

Respectfully submitted,

A. W. MAIZE,
G. M. SKINNER,
J. H. DOUGHERTY.

Elder L. Barrett advocated the adoption of the report in a zealous speech. It was adopted without a dissenting vote.

The committee on Ordination made the following report:

REPORT.

We, the committee on Ordination, report that in accordance with the request of the church at Liberty, we have examined Bro. E. W. Bowls, and believing that he has been called to the work of the ministry, and that he is fit and qualified to fill the office of Elder with honor to the church of God; and the church at Liberty desiring to have him for their Pastor, we recommend him for ordination during this meeting.

There were no others recommended to the Conference for ordination or license at this session.

Submitted,

MILES BARRETT,
W. B. MELONS,
ROBERT HAILS.

The report was received and Mills Barrett, W. B. Wellons, Robert H. Holland, and S. S. Barrett appointed the presbytery: the ordination to take place to-morrow morning.

Elders Thos. Pashaw, W. B. Wellons, R. H. Holland, Mills Barrett, and John Hall were appointed Reserves to the next session of the North Carolina Conference.

On motion of W. B. Wellons, a vote of thanks was tendered to Wm. Vaughn, Esq., Chief Engineer of the Norfolk and Petersburg Railroad, for his kindness in preparing an extra train to run from Suffolk to Antioch, to convey messengers to the Conference, and for which he would receive no remuneration.

The following preamble and resolution, offered by W. B. Wellons, were adopted.

WHEREAS, in the dispensation of Divine Providence, Bro. Samuel Copeland, who received license to preach at our last session, after having passed through a most satisfactory examination, has fallen in death: therefore,

RESOLVED, that whilst we could bow with humble submission to the will of him who knows to err, and too good to do wrong, and still say, "Thy will be done on earth as it is in heaven," yet we cannot refrain from expressing our sorrow at the loss which we have sustained, and would mingle our tears of sympathy with his bereaved family connections.

The following preamble and resolutions were presented by Elder W. B. Barrett.

WE, the members of this Conference, seeing the great necessity of raising more means to aid our weak and destitute churches, and plant new churches; therefore,

1. RESOLVED, that the Pastors and Itinerants of the several churches make an appeal to the members and friends of the church comprising their congregations and open a subscription to raise a fund, to be under the control of the Conference, and to be appropriated by that body as it may think best to build up the weak and destitute churches, and plant new ones.

2. RESOLVED, that the amounts thus raised be sent up to each annual Conference, to be made subject to the order of the Conference.

The preamble and resolutions were discussed by Elders W. B. Wellons, M. Barrett, U. Rawls, S. S. Barrett, T. Pashaw, and Bro. John Oberry, and were adopted.

The Committee on the Itinerancy made the following report:

REPORT

We, the Committee on Itinerancy, for the ensuing year, report that we have chosen Elder W. H. Perkin to travel in the Upper District, and fixed his salary at $400, to be divided as follows among the churches, viz: Antioch, $80; Bethlehem, $40; Spring Hill, $40; Holy Rock, $50; Cypress, $65; Ebenezer $40; Union, $75;

Hebron, $40. Elder Boykin declined accepting the appointment, but as he is absent to-day, we recommend that the appointment be tendered him again; and in case he still declines, that Bros. W. B. Wellons, Thos. J. Kilby, and Richard Copeland be a committee to select some other suitable Minister to travel in the Upper District.

Your Committee have the satisfaction to report that all the churches in the Lower District are supplied with Pastors, except Pleasant Ridge, which is not represented.

We would farther report that we have been unable to supply the Newbern District, and refer that District to the Conference.

Rishop Rawls, CHAIRMAN.

The report was taken up by districts. The part of the report having reference to the Upper District was adopted.

The report on the Lower District was amended by the following;

RESOLVED, That Elders S.S. Barrett, M. B. Barrett and E. W. Beale, be requested to visit the church at Pleasant Ridge as often as may be convenient during the ensuing year.

On motion of Elder W. B. Wellons, Elder T. Bashaw was appointed to the Newbern District, composed of the churches at Newbern and Goose Creek, and his salary fixed at $400- Newbern to pay 300, and the balance to be made up by pledges from other churches and individuals.

The following pledges were made to aid that District:- Holy Neck, $10; Bethlehem, $5; Hebron, $5; Jerusalem, $10; Liberty, $5; Mills Barrett, $10; W. B. Wellons, $10; I. W. Duck, $10; M. H. Watkins, $7.50; R. H. Holland, $5; E. C. Riddick, $5; John T. Harris, $5; M. Harris, $5; T. J. Clements, $5; J. P. Jones, $2.50.

The report as amended was then unanimously adopted.

The next Conference was appointed to be held at Damascus, Gates Co., N. C. to commence on Wednesday before the 1st Sunday in November, 1858; Elder Thos. Bashaw to preach the introductory sermon, and E. . Beale to be his alternate.

The Secretary was ordered to have 600 copies of the Minutes printed for distribution among the churches.

A vote of than s was tendered to the friends in the vicinity of Antioch, for their hospitality, and to the President and Secretaries for the faithful performance of their duties.

A few closing remarks were made by the President. Prayer was offered by Elder J. W. Wellons, and the Conference then adjourned

Thos. J. Kilby, PRES'T.

W. B. Wellons, SEC'Y.

EDUCATION SOCIETY

The 5th annual meeting of the " Virginia Christian Education Society" was held at Antioch, on the 31st October, 1857.

The meeting was called to order by Elder S. S. Barrett, Pres't. W. B. Wellons, Secretary, read the Constitution of the Society, and appealed to the old members to come forward and renew their subscriptions, and for new members. The old members present paid in the following amounts: M. H. Watkins, $2; E. C. Riddick, $2; R. H. Holland, $2; J. G. King, $2; R. Copeland, $2; C. R. King, $2; I. W. Duck, $2; W. B. Wellons, $1. - Total $15.

The following new members paid each $1; Mills Barrett, A. L. Hill, E. W. Beale, Thos. J. Clements, Dan'l Williams, Jas. P. Jones, John Oberry, M. Harris, Miss C. T. Goodson, Mrs. John T. Harris, Jas. Alphine, Mrs. Wm. P. Wright, N. J. Whitehurst, M. Gay, Mrs. A. L. Hill, Mrs. I. W. Duck, Mrs. W. B. Wellons, Miss M. L. Lawrence, Mrs. M. Harris, Mrs. R. H. Holland, O. H. Byrd, Mrs. E. Parker, J. H. Daughtrey, Miss M. M. Watkins, Mrs. Martha Eley, Mrs. Thomas J. Kilby, Alex Savage, Mrs. E. Johnson, Miss S. C. Otley, Mrs. J. P. Gay- Total $30.

Josiah P. Gay paid $8, in addition to $2 previously paid, to become a Life Member.

The following names of new members were obtained, the amount to be paid in future: Mrs. A. H. Ashburn, Ishm'l Johnson, E. L. Ballard, Mrs. M. B. Barrett, Miss K. H. Gay, Wm. P. Wright, Miss M. F. Gay, Miss A. H. Edwards, Miss V. Eley, Miss S. F. Morris, Mrs. J. T. Williams.

The following officers were re-elected: S. S. Barrett, PRESIDENT; Bishop Rawls, VICE-PRESIDENT; W. B. Wellons, SECRETARY AND SOLICITOR; Thos. J. Kilby, TREASURER; John R. Lee, E. C. Riddick and M. H. Watkins, EXECUTIVE COMMITTEE; W. B. Wellons, M. Barrett, and U. Rawls, EXAMINING COMMITTEE.

The meeting than adjourned to meet at the time and place of meeting of the next session of the Eastern Virginia Conference.

S. S. Barrett, PRESIDENT.

W. B. Wellons, SECRETARY.

Hillsborough, N.C.

1829

James Phillips to General Quarterly Meeting.

Sept. 7 To Cash in General Meeting.....5.05
To cash received of Nicholas Carter.....10.00
To intrest on ditto..... [illegible]
To amount of books sold by Sundry. ,..... [illegible]

James Phillips.

1829

Sept. 27 By cash paid Denis Carter for printing books, &c. [illegible]
By ditto paid for paper.....[illegible]
By ditto for 500 copies of circular letters [illegible]
By ditto for 100 copies of proceedings of General meeting..... [illegible]
By ditto for 90 copies of ditto..... [illegible]
1829 Sept. By ditto for Bro. Lambert by order General Meeting ~~tion~~.....[illegible]
By ditto for the two brothers Lewis.....[illegible]
1831 Aug. 23 By ditto paid for book.....[illegible]

N.C. + Va

1828

Proceedings of the General Meeting of the Christian Church Held at Union Meeting House September 25th, 26th, 27th, 28th 29th and 30th 1828

Present 20 Ministers of the gospel

Resolved in general meeting assembled

1st. That Elder Jonathan Fuller deliver a sermon on Saturday evening, at 2 o'clock to the ministers of the Gospel of the Christian church.

2d. That no Ordination to the office of an Elder be performed except in General meetings or by proper authority emanating from said meeting.

3d. That we renounce all human creeds confessions of faith and books of discipline and take the word of God as the rule of our faith and practice that the legislative authority of the church belongs to Christ and the executive to the church see prov-[illegible] & Rev 22d. 16th verse.

4th. That this meeting is of the opinion that the church or any branch thereof have a right to authorize one or more Elders to call upon any brother presumed worthy of moral character and revoke his license.

5th. That Brethren Robert Gardner and John Lowell be ordained to the office of an Elder and Brethren John Neal, Thomas A. Fowler Lewis Graves John D. Sargeant and Cornelius Williams as deacons. Martha F. Collier be licensed to exercise their gifts in public in edification of mankind as the good spirit may direct.

6th. That the preachers be requested to hold society meetings in the respective sister churches which they attend when practicable.

7th. That efforts be made in order a fund by public collections and contributions which shall be placed in the hands of one or more Treasurers for the benefit of the church in her temporal concerns and the Treasurer or Treasurers are hereby authorized to receive all moneys so collected or that may in any otherwise belong to said church

8th. That Brother Zeman Gilliam be and he is hereby appointed treasurer.

9th. That Brother Nicholas Durham be directed to pay into the hands of the Treasurer a [illegible] pounds in the hands or that may come into his hands from the Estate of Thomas Green Deceased

10th. That advertisement be made in some public news papers that Robert Gilbreath is no longer considered a member or member of the Christian church.

11th. That the following arrangements be concurred in by the Genl Meeting viz. that Brother John Allen go to Staunton River circuit Brother Lewis Craven to Nottoway circuit Brother John D. Berryman to Surry circuit Va and Brother Thomas J. Fowler to New River circuit and Brother Sterling Foster to New River circuit N.C.

12th. That the next General meeting be held in the neighbourhood of Shiloah meeting house Halifax County Va on Thursday before the fourth sabath in September next.

13th. That Two Hundred Copies of these proceedings be printed.

1830

Proceedings of the General meeting of the Christian Church Held at New Providence Meeting House Orange County, N. C. Sept. 23th 1830. The General Meeting met, pursuant to adjournment. Ministers present. Jarratt W. Cook Sen., Thomas Reeves, Joseph J. Bland, Philemon White, George Swift, John P. Lelay, Jarratt W.Cook, Jr., Robert Prather, John Lambeth, Thomas J. Fowler, Sterling W. Fowler, John Hanks and Daniel W. Kerr; Elders. John Walker, Wesley P. Paschall and Lewis Graven unordained in all sixteen Ministers of the Gospel.

Thomas Reeves was chosen Moderator and John P. Lelay, secretary. The meeting having been organised in due form, the following resolutions were unanimously adopted:

1st. That subscriptions be handed to every deacon belonging to the Christian Church, who shall be requested to use his utmost endeavors and influences in raising the necessary funds for the support of the itinerancy, and for defraying other necessary and unaccountingent expenses of the Church. 2. That each minister belonging to the connexion, may, if he think proper, place in the hands of any friendly person or persons a subscription paper for the purpose of raising money, to be applied as above. 3. That Brothers William Holt, John McCauley and Devereux Hightower, be appointed treasurers in conjunction with brother James Phillips, our present treasurer. 4. That each traveling preacher shall make a correct return to the General Meeting of all moneys which he may collect on his circuit or elsewhere, for the next ensuing year. 5. That brother James Phillips, as treasurer, pay himself out of any moneys remaining in his hands, not otherwise appropriated, for defraying the expenses originated from the republishing of the Apology of the late Rev. James O'Kelly: and that said James Phillips keep a regular account of the sales of the Apology, and render the same to the next General Meeting. 6. That bro. Thomas Moffitt, from sufficient recommendation, be authorized to exercise his gifts as the good Spirit may direct. 7. That the next General Meeting be held at Union Meeting House, Orange County, N. C. on Thursday before the fourth Sabbath in September 1831. 8. That five hundred copies of these proceedings be printed by the treasurer. 9. That the treasurer purchase a suitable and convenient book for registering the proceedings of the General Meeting.

The following is the appointment fo the traveling preachers, John Walker, New River circuit; Wesley P. Paschal, Deep River; Thomas J. Fowler, New River; Lewis Graven, New River; Va. Sterling W. Fowler Staunton River Va. John Lambeth, Murray Va.

Thomas Reeves Moderator.

John P. Lelay Secry.

1831

Proceedings of the General Meeting of the Christian Church held at Lebanon M. H. Surry County December 7th, 1831.

Pursuant to adjournment, the General Meeting convened and was

Conference repaired to our worthy friend Dect. Graves office, which was kindly tendered for that purpose.- Present:- Thos. Reaves, ---Grimes, Nicholas J. Barham, Thomas J. Fowler, Lewis Craven and John P. Lemay; Elders; Wesley E. Marshall, Thomas J. Drumwright and J. Farmer, unordained; Benj. Judkins, Wm. Holt, Nathaniel Berryman, and --- Savage, Lay members.

After prayer to Almighty God, N. J. Barham was chosen moderator and J. P. LeMay secretary.--- The meeting being duly organized, the following resolutions were unanimously adopted. 1. That according to the views we have of the primitive apostolic order of the Church of Christ, whenever business or any question of importance arose in any of the churches, it was settled by the assembling of the church by chosen men, and their decision was final. See Acts xv. It is therefore recommended the the churches respectively to send their Chosen men regularly to our General Meeting.---(2 rescinded) 3. That the deacons of the Christian Church be admonished by the premises to attend strictly to their duties as officers in the Church of Christ; that they often meet their respective societies, for the purpose of singing, praying, conversing freely together, and inquiring into each others spiritual welfare; thus to build each other up in their most holy faith. And that they be further admonished and instructed relative to their duties in raising contributions for the necessary contingent expenses of the church and support of the itinerancy; and for this purpose, they be advised to make publick collections once in three months, or oftener if necessary. 4. That in consequence of the impositions practised upon the Christian Church, we deem it advisable that no ordination to the offices of elder be performed only at our General Meetings, or by consent of said meeting, except in case of extreme necessity. Then and in that case, the churches may call together two or more elders, who may, upon satisfactory recommendations proceed to ordain. 5. That when a travelling preacher shall be found careless and negligent in his circuit, either by disappointing his congregations; neglecting to apply himself studiously in reading and prayer or remissness in setting an example of meekness, humility and zeal, that others, seeing his good works, may be constrained to glory our Heavenly Father, it shall be the duty of the moderator to reprimand and admonish him, in a loving and brotherly manner, in open conference. 6. That Brothers, T. Reaves, N. J. Barham and Wm. Holt be appointed a committee to examine the treasurer's accts.

The committee reported that upon an impartial examination, they found remaining in the hands of the Treasurer, after defraying the expenses of the Church, $46.67. The report was read and concurred in. 7. That the following shall be the appointments of the itinerant preachers for the ensuing year, viz. New and Dan River Circuit, N. C. Brother Lewis Craven. Staunton River Circuit Va. Bro. Wesley E. Marshall. Surrey Circuit Va. Bro. Thos. J. Drumwright. 8. That the next General Meeting of the Christian Church be held in the neighborhood of Reader A. G., Rockingham County, N. C. on Thursday before the first Sabbath in October 1833. 9. That the minutes of these proceedings be printed, and one copy be handed to each deacon of the travelling or local preachers; and that Bro. James Phillips be requested to attend to the printing and pay for the same out of the

monies remaining in his hands as treasurer. The meeting then adjourned.

Nicholas J. Barham moderator.

John J. LeMay Secy.

1833

Proceedings of the General Meeting of the Christian Church held at Cedar S. H. Warren County, N. C. October 2th 1833. The General Meeting convened pursuant to adjournment and, after prayer to Almighty God, the conference proceeded to business. Present: Jonathan Fuller, Jarratt W. Cook, Sr., Joseph H. Laland, T. J. Barham, D. W. Kerr, Thomas J. Fowler, J. Lambeth, L. Craven, T. Turner, W. W. Peschall, J. P. LeMay and W. Burger. Elders; T. J. Brunwright, S. Evans, J. T. Petty, Alfred Apple, S. Apple, B. S. King, and J. Wilkerson unordained; Thos. O. Moffitt, ordained this meeting; S. Jinkins, B. Apple, J. Whitsitt, D. S. Moss, G. Iseley, J. J. Neal, L. Talley and J. Butler, chosen men. Several of the chosen men, we are sorry to say, were not in attendance; consequently their respective churches not represented in our conference. J. W. Cook, Sr., was chosen moderator, and J. P. LeMay, Secretary. The meeting being duly organized, the following resolutions were unanimously adopted:

1. That the words "delegates or representatives," in the first resolution of the last general meeting be stricken out, and in lieu thereof insert chosen men. 2. That whereas Bro. James Phillips having resigned as Treasurer, Bro. J. P. LeMay be, and he is hereby appointed Treasurer. 3. ~~That whereas James Phillips resigned as Treasurer, and~~ That it be recommended to the churches in their respective circuits to raise for each of their travelling preachers $75.00 annually, also to contribute what they can over and above, to be placed in the Treasury for contingencies; and that the deacons keep a regular acct. of all monies paid over to them by members of society, and each member's name; and make return to each General Meeting of the same; also all they receive by public collection or otherwise. 4. That each travelling preacher keep account of all the monies he receives each year, and report the same to each General meeting. 5. That efforts be made to establish in N. C. the printing of a paper, to be entitled the "Christian Intelligencer"; and that the Treasurer be and he is hereby authorized to pay out of the Treasury, if there be a sufficient surplus, $50.00 to the support of said paper. 6. That Bro. Elijah Lovelling, Thos. Reeves, D. W. Kerr and J. P. LeMay be and that they are hereby appointed Editorial committee, to conduct the printing of the same. 7. That all the copies of James O'Kelly's Apology for protesting against the Methodist Episcopal Government be sold for what they will fetch or otherwise be distributed. 8. That the next General Meeting of the Christian Church be held in the neighborhood of New Providence in Orange County, N. C. on Thursday before the third Sabbath in December, 1834. 9. That 250 copies of these proceedings be printed, and one copy handed to each deacon; and Bro. J. P. LeMay be requested to attend to printing, and pay for the same out of the monies in his hands as Treasurer.

It was unanimously resolved that the thanks of the Conference are due and are hereby tendered to our worthy and much esteemed Friend Maj. Joseph Sims, for his kindness in tending to the Conference the use of a room in his dwelling house, in which to hold its sittings; and also for the kindness and hospitality with which he has entertained several of the members thereof during the meeting. The following is a list of Itinerant Preachers and their respective stations or circuits: L. Craven, and S. Apple, News River, N. C. J. T. Petty and Shubal Evans, Haw River N. C. [illegible] Paschall and B. R. King, Staunton River Va. Thos. J. Drumwright and A. Apple, Surrey circuit Va., D. W. Kerr is to travel at large throughout the different stations or circuits.

The meeting then adjourned.

Jarratt B. Cook, Sr., Moderator.

John T. LeMay, Secy.

1834

Proceedings of the General Meeting of Christian Church held at New Providence M. H. Orange County, N. C. December 1st, 1834.

The General Meeting convened pursuant to adjournment and after prayer to Almighty God, the Conference proceeded to business. Present, Thos. Reeves, C. Swift, J. M. Bland, D. W. Kerr, F. Turner, S. W. Fowler, T. J. Fowler, [illegible] Paschall, L. Craven, J. Walker, Thos. C. Moffitt, Elders; Shubal Evans and Martin Staley ordained this meeting. J. T. Petty, A. Apple, S. Apple, B. R. King, Thos. J. Drumwright, W. T. Berryman and A. Iseley; unordained. William Holt was chosen moderator and J. A. Minnis Secy. It was then proposed and agreed to that each travelling preacher render an account of all the monies received by them on their respective circuits. accordingly the following accounts were rendered D. W. Kerr $89.53. Shubal Evans $89.12. T. J. Drumwright $19.94. A. Apple $40.00. B. R. King $46.26 1/4. L. Craven $62.52. [illegible] Paschall $47.22. S. Apple $[illegible].58 3/4. whole amount $406.18. The following Resolutions were then unanimously adopted. 1. That T. J. Drumwright be acquited of the charges brought against him by Leonard Prather and that this General Meeting disapprove of the conduct of said L. Prather and that a committee be appointed to examine into and report on the conduct of L. Prather, said committee to consist of Bros. J. M. Bland, J. T. Petty and J. Walker. 2. That Martin Staley, Shubal Evans and William J. Berryman be ordained to the office of Elder. The committee on L. Prather's case then came forward and reported as follows. We your committee after a thorough examination into the conduct of L. Prather do unhesitatingly declare it to be unchristian and ungentlemany both in reference to T. J. Drumwright and the exibition of certain certificates and documents purporting to have been obtained from the General Meeting of the Christian Church and that the Reprehensible and unchristian conduct of said L. Prather be made publick by advertisement in the Norfolk Beacon report concurred in, and the following advertisement ordered to be made accordingly (viz) To all whom it may concern Mr. Leonard Prather who is now travelling at large as a minister of the Gospel in the State of Va. and elsewhere exibiting certain cir tificates and documents purporting to have been obtained from the General Meeting of the Christian Church. We therefore proclaim to the

publick at large, that whatever papers or documents the said Freiner may have in his possession at this time or may have had at any time heretofore his conduct has been Unchristian and Unholy and we consequently disdain and reject him. Signed in behalf of the General meeting now in session at New Providence N. C. N. C. December 31st 1834.

William Holt Moderator.

John A. Minnis Secy.

3. That bros. J. K. Bland, G. Swift and J. Walker be appointed and requested to confer with the travelling preachers and report the arrangements they may make in refference to their circuits which was done accordingly and the following report made and concurred in (To wit) D. W. Kerr, the New River circuit J. C. E. Apple and E. T. Berryman Dans River N. C. T. T. Marshall Staunton River, Va. T. J. Drumwright Surrey Va. L. Craven and A. Easley, Norfolk Va. 4. That the following appointments be made for the sacramentings the ensuing year. Popes Chappel N. C. Friday before the 2nd Sabbath in August. Angles the Friday before the 3rd Sabbath in August. Pleasant Hill, N. C. Friday before the 5th Sabbath; Mount Zion; N. C. Friday before the 2d Sabbath in September, Mount Pisgah N. C. Friday before the 3d Sabbath. Union, N. C. Friday before the 4th Sabbath. New Providence N. C. Friday before the 1st Sabbath in October. Cameron N. C. Friday before the 3d Sabbath. Pleasant Grove N. C. Friday before the 4th Sabbath; Lebanon Va. Friday before the 1st Sabbath in October 1835. 5. That the next General Meeting be held at Pleasant Grove, N. C. Halifax County, Va. to commence Thursday before the fourth Sabbath in November, 1835. 6. That Treasurer be requested to transcribe all these proceedings in the Church book, and

The Meeting then Adjourned

William Holt Moderator

John A. Minnis Secy.

1835

Proceedings of the General Meeting of the Christian Church Held at Pleasant Grove N. C. Va. November 26th 1835.

Pursuant to adjournment the Elders Ministers and Chosen Chosen men met in conference and prayer being made to Almighty God. They agreed to sit without a Chairman or moderator Bro. Lewis Craven was chosen Clerk or secretary. The following resolutions were unanimously adopted. 1. That a committee be appointed (by request of the church at Bethlehem Orange County, N. C.) to form a Presbytery to ordain our worthy Bro. Joseph Murrer to the office and order of Elder in the Church of Christ which was done accordingly. 2. That Bro. Alfred Apple be ordained to the office and order of Elder in the Christian Church on Sabbath morning which was done by laying on of the hands of the Presbytery. 3. That the next General Meeting be held at O'Kelly's Chappel Chatham County N. C. the Thursday before the second Sabbath in October 1836.

The following is the regulations made by the travelling

Preachers for the ensuing. Samuel Evans, New River. Circuit N. C. S. Apple and A. Insley Deep River N. C. A. Apple, Staunton River Va. E. T. Berryman Surrey Va. Lewis Craven to form a new circuit. The meeting then adjourned by Prayer.

Lewis Craven Clerk. 1836

Proceedings of the General Meeting of the Christian Church held at O'Kelly's Chapel, Chatham County, N. C. October 1836 Elders present- J. Fuller, John Hanks, J. H. Bland, D. S. Kerr, T. J. Fowler, E. T. Fowler, L. Craven, J. Walkers, S. S. Evans, T. C. Moffitt and A. Apple, Ministers present unordained S. Apple, A. Insley. The following are the names of the Chosen men, and the Churches represented-- G. Lowman and Abner Apple from Apple's meeting house Guilford County N. C. J. Hardin and D. Albright. New Providence Orange County, N. C. William J. Elliott Antioch Halifax County, Va. W. Brady and T. Green, Pleasant Grove Randolph County N. C. A. Walker, Mount Zion Orange county, N. C. T. Haymack and A. Hughes, Bethlehem Orange County, N. C. P. Farmer Pleasant Grove Halifax county, Va. A. Hamdon, O'Kelly's Chapel Chatham county N. C. J. Bird Liberty Caswell county, N. C. Brethren in attendance not Chosen- G. Young, G. Walker, T. Lambeth, and J. Whitsitt. Resolved that Elder Jonathan Fuller be appointed to deliver an appropriate address to this Conference. Resolved that it be recommended to the Churches composing this General Meeting, to ascertain by some suitable person or persons what each church can conveniently contribute towards the maintainance and support of the itinerancy for the next succeeding year, and that information of the amount so ascertained be sent by some proper individual to next General Meeting. Resolved unanimously. That brothers C. Swift, T. Reeves, Robert Prather, John Walker and D. N. Kerr, or any two of them be appointed a Presbytery, to wait upon Bro. Abner Walker of Caswell county, N. C. and to set him apart to the order and office of Elder in the Christian Church, in case he be willing. Resolved That this General Meeting have unshaken and undivided confidence in the Scriptures of Divine Truth, as being amply sufficient for all the purposes of doctrine and Church discipline, and that we feel a firm, fixed and settled determination of mind to cleave if possible, more closely to the simplicity of their heavenly regulations than we have ever heretofore done. Resolved. That Bros. J. Fuller, J. Hanks and D. S. Kerr form a Presbytery for the ordination to the order and office of Elder in the Church of Christ, Bro. A. Apple which was accordingly done in due and ancient form. Resolved That for copying of these proceedings be printed, and that the Treasurer superintend the printing and pay for the same out of any moneys which may be in his hands belonging to the Church. Resolved. That the next General Meeting be held at New Providence O. C. Orange county N. C. to commence on Thursday before the 1st Sabbath in October, 1837. The following is the arrangement of the itinerancy for the next ensuing year. A. Apple and A. Insley, New River circuit N. C. S. S. Evans New River, N. C. E. T. Berryman Staunton River, Va. S. Apple Surrey circuit Va. Lewis Craven to travel at large.

The meeting adjourned

John Hardin Moderator

Abner Apple Secy.

1837

Pursuant to adjournment the General meeting met at New-Providence in Orange County, N. C. September 8th, 1837. Elders present, T. H. Swift, J. Wenke, D. A. Kerr, J. G. Bland, T. C. Evans, Thos. Davis, E. Italy, A. Apple, S. Apple and S. Turner. Unordained Ministers, A. Iseley, and J. T. Berryman. Chosen men, T. Albright, from Salem Lehem Orange Co. E. O. Abner Apple and T. Lowman, Apple's C. H. Guilford Co. N. C. J. Collum Count Cinnah C. H. Randolph Co. N. C. J. Soon and S. Trady, Elegant Grove R. H. Randolph Co. N. C. J. Lynden and S. Barber, O'Kelly's Chapel Chatham Co. N. C. T. Graham and J. Tancell, Union C. H. Orange Co. N. C. T. Talley and T. Mitchell Zion Providence N. C. Orange Co. N. C. T. T. Lacky and T. Allen, Lopez Chapel Granville Co. N. C. J. Turner Pleasant Grove Halifax Co. Va. Prayer being made to Almighty God, the following resolutions were unanimously adopted. 1. That the churches are hereby requested to bring with them to our next General meeting a correct statement of the number of members in their respective churches as also their situation whether in a flourishing condition or not. 2. That the next General meeting be held at Lopez Chapel, Granville Co. N. C. to commence Thursday before the 1st Sabbath in October 1838. 3. That whereas from information received from Bro. J. S. Barham that there does exist unpleasant feelings between his bro. T. J. Dewright and the Church at Lopez Hill Granville Co. Friendly admonitory letter be written to them that they try in love and Christian forbearance to settle the matter among themselves which said letter was accordingly done. The following appointments were then agreed upon for the travelling preachers the ensuing year (Viz) A. Iseley Cairy circuit Va. J. T. Berryman Dan River, W. C. A. Apple New River, T. C. and S. Apple, Staunton River Va. The meeting then adjourned.

George Swift, Secretary.

Abner Apple Secy.

1838

Pursuant to adjournment, the General meeting met at Lopez Chapel, Granville Co. N. C. October 6th 1838. Elders present J. Miller, T. J. Fowler, T. H. Fowler, T. Craven, S. Turner, A. Apple, S. Apple, J. Maury, J. J. Lacy and H. J. Barham. Unordained Ministers. A. Iseley, J. T. Petty, and J. T. Berryman. Chosen men T. Albright, New-Providence N. C. Orange Co. N. C. J. T. Elliot. Union Halifax Co. Va. J. Harvey and G. Walker Union Orange Co. N. C. T. Allen Lopez Chapel, Granville Co. N. C. T. Lowman and A. Iseley, Spring Guilford Co. N. C. A. Spring and J. Lee, O'Kelly's Chapel, Chatham Co. N. C. T. Miller, Miller's C. H. Granville Co. N. C. After prayer to Almight God Bro. J. J. Lacy was chosen moderator and Bro J. T. Petty, Secretary. After some discussion on several subjects the following resolutions were unanimously adopted. 1. That A. Iseley, J. T. Berryman and J. T. Petty be ordained to the order and office of Elder in the Church of Christ and that it be done on Sabbath morning after 8 o'clock preaching. 2. That Bro's J. Miller, S. Turner and J. J. Lacy, be the presbytery to perform the ordination, accordingly on Sabbath morning it was done in the sad ancient form. at which time the most profound tenderness and tender feelings seemed to prevade every breast. 3. That whereas there did and in this meeting with painful sensations there does still exist between, H. J. Barham, T. J. Dewright and the

Church at Mars-Hill Southampton Co. Va. unpleasant and unchristian-like feelings Bro's A. Apple, T. Graven and S. Apple, be a committee to wait on bro. N. J. Barham to see if no pacific terms of reconciliation can be brought about; to which he (said Barham) will agree or submit. the committee acted accordingly and beg leave to make the following report. That they waited on bro. Barham and after joining in prayer to Almighty God with him, they made known their business and received from him the following answers (Viz) 1. That he is compeled to withdraw from the Christian Church in consequence of a solemn promise he has made to God and therefore considers himself no longer a member of the Christian Church. 2. he is of opinion thatthe conference of the Christian Church is very indifferent to the grievances of a bro. if she will be so slow in redressing them as she has been in this case. 3. That if this conference at this late period should feel so interested in his case, as to investigate the difficulties existing between him, Drumwright and the Church at Mars Hill and it be considered that they have injured his feelings without any cause on his part, and they come forward publicly and make acknowledgements he will be satisfied; but it is very uncertain whether he will return to the Church as a member or not. 4. That this conference deem it highly necessary that the matters between N. J. Barham, T. J. Drumwright and the Church at Mars Hill, Va. be properly and fairly investigated, and that bro's. A. Isaley, J. S. Martin and T. T. Berryman, be a committee to attend to and examine into the business and report to the next General Meeting the true standing of the case; if the committee think it necessary they are hereby authorised to call in help from some of the sister churches. 5. That the next General Meeting be held at Lebanon S. S. Surry Co. Va. to commence the Thursday before the 2nd Saturdy in December 1839. 6. That Bro. J. T. Lemay Treasurer be allowed for his services the interest arising from the money in his hands belonging to the C. Church. The following arrangements was then made and agreed to for the travelling preachers the ensuing year (Viz) A. Apple Staunton River Va. A. Isaley and T. T. Berryman, Surry Va. S. Apple and A. Walker Meherrin River N. C. J. Murry, New River, N. C. T. Graven and T. Isaley Deep River N. C. The meeting then adjourned.

John T. Lemay Moderator

John T. Petty Secy.

1839

Minutes
of the
Conference of the Christian Churches in parts of N. C. and Va. Met a Lebanon Meeting House Surry Co. Va. December the 6th and 7th 1839.

Minutes

Friday Dec. 6th 1839.

Conference met pursuant to adjournment. Sermon by br. J. A. Murry, Psalm 50th, 21st. 2d and 3rd verses and prayer by br. T. J. Drumwright. The Conference being organised br. T. Graven was called to the chair and J. S. Drumwright was chosen secretary. 1st.

How many ministers belong to conference. A. 1st. Twenty eight whose names follow, Jonathan Miller, Thomas Craven, John [illegible], Stephen Turner, William Frank, Thomas [illegible] Jeter, Daniel [illegible], Abner Walker, Alfred Apple, Solomon Apple, John Lambeth, Alfred Iseley, Joseph A. Murry, Shubal C. Evans, Martin Staley, Thomas C. Moffitt, John T. Petty, Thomas J. Fowler, Sterling [illegible] Fowler, Joseph F. Bland, Lewis Craven, William J. Berryman, James C. Shields, John D. Berryman, Thomas J. Drumwright and T. F. Berryman. 2. How many decrease for this year. A/ 28. Two died. 3rd Q. How many present. 3rd A. Seven. Those names follow Joseph A. Murry, Edward T. Berryman, Thomas J. Drumwright, William J. Berryman and L. Craven. 4th Q. How many ministers. 4th A. Four Henry [illegible] Allen from Zopes. Nathaniel Berryman and W. H. Berryman, Terry A. Wright and John Hankes from Lebanon. James [illegible] Kelly from Coker's Well. 5th Q. How many joined Conference this year 5th A. one br. George G. Walker. Bro. Jesse E. Cole was called and took a seat in conference. Letters from Zopes chapel br. Kelley and br. J. Miller were received and read with interest. Br. Kelley resigned his office by letter; which was accepted and L. Craven was appointed in his stead. On motion by Br. Drumwright. Resolved that Br. Craven furnish each church with a written copy of these minutes, accompanied with a few practical remarks to act as a stimulus to the brethren Br G. Asked leave to insert the letter from Zopes chapel or so much thereof as he might think proper which was granted. Br. Craven then called for a report from each of the traveling preachers who reported somewhat satisfactory the report was given verbally. 6th Q. Two was located this year 6th A. Two. bros. Alfred Apple and Solomon Apple and therefore wrote each a letter. 7th Q. How many joined Conference 7 A. onene George G. Walker 8 Q How many joined the Ministry 8th A. Two 9 Q. How many remained on trial. One. 10th Q How many circuits. four. 11th How many traveling preachers five Joseph A. Murry Shubal C. Evans, Edward T. Berryman, Lewis Craven and George G. Walker. Who agreed to travel as follows Joseph A. Murry in Haw River circuit N. C. and Shubal C. Evans in Dan River do Edward T. Berryman and G. G. Walker in Murry circuit Va. and L. Craven Stanton River Va. Which was concurred in.

Our next conference to be held at the Union Meeting House Orange Co. N. C. to commence the Thursday before the First Sabbath in October 1840.

Adjourned to the above time and place.

Lewis Craven Chairman

T. J. Drumwright Secretary.

1840

Minutes of the Christian Conference of North Carolina and Virginia Held at Union Meeting House Orange County N. C. commencing October 28 1840.

Conference being opened by reading a portion of the Christi-

ures, and prayer by Elders Craven and Bland the following brethren were found to be present viz. Elders Jonathan Fuller, Joseph T. Bland, John T. Petty, Shubal Evans, Sterling T. Fowler, Stephen Turner, Thomas Reeves, Daniel S. Kerr, Lewis Craven, Solomon Apple, and the following delegates, viz Brothers Wm Jones, Hugh Guthrie, Wm Hall, Daniel S Ross, Tobias Hannock Wm Hughes Lewis Isley from the Dan River Circuit E. C. Bartlett Bebee, Sherwood Wilson, Shaltiel Tuck, Nense River Circuit.

Conference being organized by calling Elder Jonathan Fuller to the chair, as Moderator and Elder Lewis Craven as Reporter.

Question who were candidates for membership of this conference Answer Jesse T. Cole, Ashbee T. Nelson, Lovick Lambeth and Henry B. Wilson.

Who were received as members of this conference: Jesse T. Cole Ashbee T. Nelson Lovick Lambeth, Henry Wilson Letters from the following churches were then presented and read: Pleasant Grove, Randolph County, N. C. Joyce Chapel, Granville County, N. C. Union Halifax Va. Keene; Charlotte Va. Concord, Liberty Grove and Pleasant Grove Halifax Va. Query by Elder Daniel S. Kerr shall be admitted to vote in this conference; laid on the table for the present.

Elders Thomas Reeves Shubal T. Evans and Daniel S. Kerr were appointed a committee to examine the Treasurer accounts. Prayer was then taken until 2 o'clock P. M. Friday 2 o'clock P. M.

The following additional Elders were invited and took their seats, viz Joseph Murry Alfred Apple and Alfred Isley; and the following delegates viz Brothers Thomas Joseph Burnette, Lewis Coffman Dan River Circuit and Thomas Fuller Nense River Circuit which was laid over for the present which is as follows whether a licentiate or unordained minister shall have a vote in this conference? was decided as follows. Yeas 18 nays 16. The conference then adjourned until 2 o'clock to morrow.

Saturday morning Oct 2

Conference met according to adjournment. Elder Martin Staley came forward and took his seat, and the following delegates from the Dan River Circuit viz: Abel Merchuson and Thomas Martin and Enoch [illegible].

On motion of Elder Lewis Craven.

Resolved That each local member acquaint himself with the number and state of the several churches among which he labors, and likewise that each itinerant minister ascertain accurately as possible the condition of the circuit in which he travels and make an accurate report of the same to the conference sunning. On motion of Elder Daniel S. Kerr Resolved that a committee be appointed by this conference to correspond with the editor of the Christian Sentinel on the subject of union between the Christian Church represented

by this conference and that in connexion with the Palmdale.

The motion prevailing without amount the following brethren were chosen unanimously, the committee of correspondence viz The Reeves Daniel . Kerr Jesse T. Cole and Thomas Lynch.

The committee appointed to examine the treasurers account report that they found in the treasurers hands eight dollars 2 1/2 cents. The conference then took a recess until 2 dollars 7 1/2 cents.

Saturday 2 o'clock p.m.

Brother Bryant Stroud another delegate from new river circuit reported himself and took his seat in the conference.

On motion of Elder Lowder.

Resolved that Lewis Greven hold a correspondence with John Walker of the State of Missouri and inform him of the state of the connexion in N. C. and Virginia. Who are the itinerant preachers for the ensuing year. Lewis Greven, Joseph A. Harris, Alfred Isley, Jesse T. Cole and George T. Walker.

Who licensed this conference. Thubal T. Vance and Daniel . Berryman.

Who were licensed this conference. Jesse T. Cole

On motion of Elder Lovick Y. Lambeth,

Resolved that a committee be appointed consisting of three or more brethren, to wait on the Protestant Methodist Conference on the subject of Christian Union.

On motion of Daniel . Kerr

Resolved that the treasurer pay unto Elder Thubal T. Vance 29.50 cents to make up his deficiency the last conference year.

The following is the arrangement of the several circuits.

Elder Alfred Isley to travel on New River circuit along Joseph A Harris help Elder on. Elder Jesse Cole Roanoke Elder L. . Elder Lewis Greven Staunton Va circuit. Elder George T. Walker Surry Va circuit.

The following members of this conference were not in attendance

Jot or?

Elder Jn Berryman, James T. Martin, John . Berryman, Edward T Berryman Thomas J. Cruseright W. Frank Thomas T. Walker, John . Lemay, Thomas T. Walker Thomas . Moffit, John Lambeth, Richard . Prather. Unordained ministers Thomas Pool,

On motion ordered
That 500 copies of these minutes be printed and the treasurer pay for the same out of any monies in his hands belonging to the church.

The next conference will meet God willing on the 30th day of

September 1841 at Angles Chapel Guilford County, North Carolina

Conference then adjourned

Jonathan Miller Moderator

Lewis Craven Secretary.

1841

Minutes
of the
Christian Conference of North Carolina and Virginia, Held at Angles Chapel, Guilford Co. N. C. commencing October 1st 1841.

Conference was organized by calling bro [illegible] to the chair and, after prayer, by Elder J. [illegible] Mead, electing L. C. Kelly, Secretary.

On motion the previous ordination of Bro Jesse [illegible] was mentioned and confirmed by conference.

Present, the following elders and ministers viz: Saml [illegible], Joseph [illegible] Mead, Thomas [illegible] Bowles, Shubal G. Evans, Curtis [illegible], John Lambeth, Alfred [illegible], [illegible] Lewis, Joseph [illegible], Jesse [illegible] Cole, Lewis Craven, John [illegible] Kelly, Alfred [illegible].

Licentiates, Bro Levith Lambeth, George [illegible], [illegible], Thomas Poole, and Abel [illegible].

Delegates from the following churches presented and took their seats, viz:

Saw River circuit, Alfred [illegible], Itinerant.—Mt Providence represented by Bros M. [illegible] and Saml [illegible]. Union John [illegible], Union George [illegible] John [illegible] and Robert [illegible]. [illegible] John [illegible] and Shubal [illegible], Bethlehem, Kristian [illegible], [illegible], Thos Poole and Jerry [illegible].

Concord and Shallowford not represented.

Roanoke River circuit, Jesse [illegible] Cole, Itinerant. Gilliam's Chapel, Joseph [illegible] Mead, [illegible] Kelly's Chapel Alfred [illegible] and [illegible], Shiloh, Jones Chapel, Jesse Gilliam and [illegible]. Union omitted this [illegible] Comfort, [illegible], Shannon, Sanbrihal, Elder [illegible] not represented.

Staunton River Circuit Lewis Craven Itinerant. Pleasant Grove, Mountain Hill, Shiloh, Cooks [illegible], Christian Chapel, Providence, Liberty Grove Concord, Arbour Chapel [illegible] and represented.

Letters from the following churches presented and read viz: Union, Halifax, Pleasant Grove, Halifax and Union Chapel:-

A communication was also received from Jesse Thomas Junr, which was in compliance with his request deposited with Bro Wm [illegible] Gilliam.

Conference remanded until 2 o'clock P. M.-

Friday Afternoon Oct 1st

On enquiry it was ascertained that the following elders were absent, viz: Thomas L. Peter, Thomas G. Greenwright, Jr. G. Berryman, James C. Martin, Jonathan Miller, John T. Lemy, Thomas C. Moffit, Robert L. Perkins, Lemar Walker, Thomas Lewis, John Walker, S. A. Fowler, M. Crank, Stephen Turner, deceased.

Licentiates: Henry L. Wilson, John Paul.-

On motion resolved that the travelling ministers report in the state of the church within their several circuits.

Resolved that Elders Kerr, Bland, Swift and Craven be a committee to investigate the nature and union of the Elders Office and to report to the next annual conference as to the propriety of ordaining others, then presents of the Council to said office, also that Elders Porter, Frame and Craven constitute a committee on ordination. Conference adjourned until 2 o'clock of this morning.

Saturday Morning October 2nd

Conference met according to adjournment; and on motion entitled that there be a union with such northern conferences as have sanctioned, or may sanction, by the committee of correspondence and Elder Leach, which terms will be nevertheless a formal act of said union.

Resolved that the question of union with the Cumberland Presbyterian be indefinitely postponed.

Resolved That a committee consisting of Elder Alfred Bell and brethren Colt J. Walker and Daniel Albright be appointed a committee to investigate the whereabouts of ministers. Adjourned until 2 Oct.

Sat afternoon

The last mentioned committee reported all ministers in good standing excepting one absentee.

The following brethren, viz. Bland, Haley and Boring were appointed a committee to bear to said minister a letter from conference and to admonish him for his fault: and if wanting to forgive him, if not, demand his credentials.

On motion, Resolved That the brethren be requested to provide obituaries of deceased ministers, to be presented in the record book of the church.

Elder Craven in behalf of the committee appointed to correspond with Elder John Walker, of Missouri, made a report, which on motion was accepted.

The committee on ordination made their report, and recommended that the following brethren viz: J. T. Swift, George C. Miller and Lovick Lesbeth, ordained elders, whereupon it was

Resolved, That Elders. Kerr, Bland and Craven constitute the presbytery

bytery to conduct the ordination of the above named candidates.

Resolved that the ordination take place at 11 o'clock on the succeeding Lord's day.

The following brethren viz. Holt, Craven, Swift, Elder Lemay and Abner Apple, were appointed a committee to devise and report a plan for educating pious young men for the ministry. Said committee recommend in their report the appointment of Elder D. S. Kerr as agent, to correspond with such persons as would be disposed to give the above object their countenance and support: agreed to mention.

Elders Jesse K. Cole and Thomas J. Fowler were appointed as delegates to attend the N. C. C. Conference and invite said conference to send in return a delegation to our own. Elder Lewis Clarke, at the same time, appointed a delegate to the Union Conference of Virginia. On motion

Resolved, That the next Conference be held at Union Meeting house, Halifax County, Virginia, on Thursday before the first Lord's day in October 1842; also that 200 copies of the above minutes be printed for distribution.

J. T. Swift, Clerk. William Holt, Moderator.

Minutes of the called conference.

2 Meetings in Feb / Eng / May 14th 1842

Conference assembled at the Union Meeting, Orange County, N. C. On motion James K. Whitsitt was chosen Moderator and John T. Holt Secretary. The following Elders and Delegates were in attendance, Elders Thos. J. Fowler, D. S. Kerr, Joseph T. Murray, Benjamin Wiley, C. W. Fowler, Lovick Lambeth, J. K. Cole, George C. Bailey, and Alfred Wiley. The licentiate Lewis Clarke. Delegates, James K. Whitsitt and J. H. Holt, New Providence, Orange County, N. C. Benjamin Way, Pleasant Hill, Chatham County, N. C. Thos. J. Herndon, O'Kelly's Chapel, Chatham County, N. C. John G. Walker, Mount Zion, Orange County, N. C. John Hall Robert McCauley and Harrison Green Union Meeting House, Orange County, N. C. ~~Delegates from Bethlehem~~ ~~Francis T. Apple, Jr. Lowman and John Christian~~, Jacob L. Guilford County, N. C. ~~Boston Wiley and Felix Haynack~~, Bethlehem N. Orange County, N. C. ~~Delegates from Union Meeting House~~

After the Moderator had explained the object, for which the conference had been called together, On motion of Elder T. J. Fowler.

Resolved, That a Monthly periodical news paper be established amongst us, to be denominated the Christian Sun,

On motion of Elder J. K. Cole

Resolved, That a committee of twelve be appointed to be denominated the Southern Christian Publishing Committee, to superintend the publication of said paper and to select some suitable person as editor, also to take immediate measures for issuing a prospectus to obtain the requisite amount of subscribers, to select some suitable

place and to make the necessary arrangements for its early publication. On motion of Elder J. J. Gale

Resolved that the Christian Age be auxiliary to the Christian Palladium, published at Union Mills in the State of New York under the control of the Northern Christian Publishing Company.

On motion

Resolved, That the following brethren be, and they are hereby, appointed the publishing committee, viz. Elder Thomas J. Boyle, Jesse T. Gale, Tapley Perry, Charles Barrett, Daniel Drew and Captain Bailey, Jesse, Henry L. Wright, John P. Hall, Jesse Kirkham, Thomas Grant, Daniel Barrows and Hector Mills.

Conference closed by prayer.

Jesse Wright, Moderator.

John T. Hall, Secretary.

May 14th, 1846. Proceedings of the Committee of Publication.

Resolved, That Thomas Grant of Orange County, N. Y. be appointed Chairman of the Committee.

Resolved, That Elder J. J. Gale, of Auburn, Cayuga County, N. Y. be appointed the editor of the Christian Age.

Resolved, That the order of a suitable prospectus be drawn up and circulated, to procure subscribers for the Christian Age, and to forward to the editor, at Auburn, N. Y., in, as early as the 1st of June next. The committee then closed the proceedings, united in prayer, and at the chairman, at the time and place appointed by himself.

Thomas Grant, Chairman.

1842

Conference of the Christian Church of Christ and Ye. Band of Union Calling Ye Friday Sept 23th 1842.

Was organized by appointing Elder Gale moderator and Brother Hall Secretary.

Conference was opened by prayer by Elder Jonathan Miller.

The following elders were in attendance, viz. Jonathan Miller, Thomas J. Boyle, Alfred Delay, Jesse T. Gale, George D. Taber, Solomon Apple, Lewis Crane and Alfred Gale.

Licentiates. Freeman Wall, J. J. Gurney.

Deacons. [illegible]

Seven cycles absent. Three cycle and [illegible] cycle.

Letters. [illegible] Wright's letter [illegible] J. J. Gurney.
Concord. [illegible] Elder Chapel [illegible] Gurney.

Chosen men from Haw River circuit, J. R. Holt, D. Albright, from New Providence, and Thos. Graham from Union, appeared and took their seats.

Elder Jesse Sewell was received as a member of This Conference.

The Elders and churches belonging to this conference and situated more convenient to the Eastern Virginia Conference were recommended to join said Conference;The name of Elder Lewis Craven was transfered to it.also.

A. Marshall was permitted to exercise his public gifts as the Good Spirit may direct,-- and was received as a member of this conference as a licentiate.

Note. These four sections of the Minutes of this conference were unintentionally left out in the first copy, and are inserted in this way here.

Liberty T. Dunaway.

Neuse River circuit from Tapes Chapel- T. Dunkey, A. Dunkey and J. Winnie. Wallace- A. Roberts and T. Miller. Union- [illegible] Tuck.

Staunton River circuit.- Pleasant Grove [illegible], Thos. J. Wolf, Lewis Green, Jesse J. Cole Alfred Jordan, and Lewis J. [illegible] were appointed a committee to arrange appointments for the [illegible] of conference.

The church at Liberty Dance County was received into the Wesleyan connection.

A Jering, A. Marshal, [illegible] and T. [illegible] were appointed a committee to investigate the character of ministers. Conference adjourned to next day.

Saturday Oct 1st 1842 Conference was opened. [illegible] of prayer by Elder T. J. Herr. Elder Herr [illegible] ence. Elder T. J. Rowe of the New York Western Conference, invitation took a seat in conference. Elder [illegible] the North Carolina Wesleyan Conference appointed and [illegible].

J. T. Holt was permitted to exercise his spiritual gifts in the Spirit by [illegible]- and received a number of this conference as licentiate. 4 items omitted

Elders Alfred Jeley and Jesse T. Cole were requested to travel as missionaries through the connection.

The report of the committee on the [illegible] to investigate the office of Ruling Elders was postponed to the next annual Conference. D. W. Herr T. Craven and J. W. Holt to consider said [illegible].

Elder T. J. Rowe and T. Dunaway were selected to attend the T. Co. Conference at Pleasant Grove Chatham County T. C. on the [illegible] inst.

It is the voice of Conference that both ministers and members should use their influence to suppress the immoderate use of ardent spirits.

The place selected for the next conference, Pleasant Grove, Randolph County T. Co. Time, The Thursday before the first Saturday in October 1843.

The report of the committee on the character of ministers was received.

Conference adjourned

Elder John Wednesday

Coleman Lyle Secretary.

1843

Pleasant Grove Randolph County T. C. September 8th 1843.

The T. Co. and Va. Conference met according to adjournment at [illegible] and was organized by calling Elder Holt to preside, prayer by Elder Murray.

Elders present- Joseph Murray, Alfred Isley, D. [illegible] Farr, Jesse K. Cole, Lovick Lambert, John [illegible], Alfred Apple, Thomas J. Fowler, Thomas Moffit, Shubal Evans, Martin Staley. Licentiates. Abner Marshall, Ashbel Nelson, John [illegible] Holt.

Chosen Gen. — New River Circuit

From — Lexington- Thomas Truit
Pisgah - William McCollum
Pleasant- David Vestal
Union - Josiah Bray
Grove - Lewis Brady
Shiloh - Charles Moffit
Liberty- Michael Cockrum
Antioch - William Guthrie
Union (Orange)- Bennet Hazel
Bethlehem- Andrew Rushon
Apples - George Lorman and John Christman
Providence - Peter Graham and [illegible] Holt.
Deep River Circuit-

Popes Chapel — Willis Hooton
Charred Wilson
Shenandoah River Circuit
Union Va. — Chas T. Kinney. — none.

A committee of three was appointed on ordination to consist of Elders Murray, Evans and Fowler.

A committee was appointed on the character of Ministers Jno. Holt, David Vestal and Bennet Hazel to examine said committee.

W. Staley, D. Graham and Thomas Moffit appointed to arrange preaching during the meeting.

Elders Isley, Apple and Petty on the state of the church.

Letters from the churches were then read.

Adjourned until tomorrow.

Saturday September 26th
Conference met. Prayer by Elder Evans.

The committee of ordination report-recommending that John [illegible] Holt and Ashbel Nelson receive Elders orders, which was concurred in, and it was agreed that the ordination take place on tomorrow in front of the stand the Presbytery to consist of Elders Isley, Fowler and Evans.

Conference then heard through Elder Farr that the publication of The Christian Man will soon be discontinued.

It was left discretionary with him as editor when to discontinue it.

The case committee on publication was continued.

The treasurer was authorized to pay over to the representative of Elder Lewis Craven dec'd. the sum of four dollars and fifty cents. an expense incurred by him for the benefit of the Church.

It was requested that some one, who can do so, notice the church of Elder Craven's life, and that they be published.

It was unanimously agreed that this conference, in view of the high regard, with which they cherish the memory of our departed brother Craven, and the tender and abiding sympathy which they feel, for his bereaved widow, send her this assurance with an assurance that they will remember her widowed condition.

Elder Craven is made a subscriber for life to The Christian run.

Conference adjourned that place therein to. Tuesday the 12th. of September.
Thomas J. Taylor tender written authority to sell and D. L. Yeager for all papers derived by him from said church, to be signed by the active moderator and per secretary on behalf of conference.
On motion, the ministers of the general association are requested to ascertain what amount they can contribute to sustain an itinerant preacher for the next conference year, by the time he will commence his circuit, so that he may know his prospect for a support.

The committee on the ministry report all is good standing.

The committee on the state of the church report the following societies, with the number of members in each.

Wm. Jones Clerk.

Societies	No. members	Societies	No. members
Bethlehem	92	Liberty, (Crawford)	14
Pleasant Hill	41	Concord	16
Pisgah	14	Bethlehem	—
Brine	14	Angler	[illegible]
Smith	17	New Providence	[illegible]
Christian Union	32	Pleasant Grove	—
Brown's	4		
Liberty	12	Union Grove	
New Salem	3	Good Chapel	[illegible]
Antioch	10	[illegible]	42
Bower Chapel	8	[illegible]	7
O. Kelly's in	23	Lafayette	[illegible]
Gilmer's	24	Salem	12
M. Zion	27	Black Jack	—
Union (Orange) over 100		Attleboro	7
		Mellen's	25

Staunton River

Pleasant Grove 60 Crank Chapel 1[illegible]
the rest unknown. both as to number and condition.

Resolved by conference that when an Elder leaves this district, he may, upon application, be permitted to surrender his credentials, or may receive a letter of dismissal from Conference.

The committee on the subject of [illegible] Class made a report which was [illegible] and ordered to be published. In addition to the [illegible] resolved that the Class belonging to this Conference, report at the next session of Conference the number of Class members in the Chapel, the prospects of the Church and the [illegible] they have received. The different societies are requested to [illegible] Class Stewards fully in the next conference.

The next Conference will be held at Cedar Chapel near Strasburg, Commencing Thursday before the first Sab'th in [illegible] 1844.

[illegible]

Jno. L. Hill Secy.

1844

Proceedings of North Carolina and Virginia Conference 1844

The North Carolina and Virginia Conference met at Cedar Chapel Chatham County N. C. on Friday morning, [illegible] the X in the Chair. Brother James Atkins was chosen secretary.

The following Elders were in attendance: [illegible] Lane, James L. Cole, Levin Lawson, John T. [illegible], [illegible] Thomas [illegible], [illegible] Hill, [illegible] Brown, [illegible] Stanfield.

The following Elders and members of the Conference were not in attendance: viz: [illegible], [illegible], [illegible] Leach, Thomas C. Walker, [illegible], [illegible] Powell and Salmon Cole.

[illegible] as Deacons: [illegible] not [illegible] Elder.

The [illegible] represented in this conference, viz:

Circuits.	Traveling Preachers
Isaac Hill	[illegible]
Cedar Chapel	[illegible]
[illegible]	[illegible]

Christian Union	William Jordan and family from
Pleasant Hill (Lower No)	Langdon Gillespie
Liberty	Lewis Shaffer
Mamre Chapel	Stephen Kelly and John W. Kelly
O'Neal's Chapel	Jerrell Cox, and James Spring
Salem (Orange)	Jesse Jackson
Liberty (Caswell)	" "
Concord	" "
Bethlehem	Eli Young
Eccles Chapel	Reigle ~~[illegible]~~ Eccle
New Providence	James A. Whitsett
Pleasant Grove	[illegible] Lemon and William Gray
Lower Chapel	William [illegible] and [illegible]
Union (Virginia)	Charles [illegible], [illegible] and [illegible]
Bethel	Solomon Miller
Mamre (Cane Creek)	William Jones
Church, Pur Value, Antioch, Elkin's, Cane Lick, [illegible], [illegible], Crabtree, Flat Rock Bethel, Pleasant Ridge, Pleasant Grove, [illegible], [illegible] Chapel, Hillsdale, Concord, Liberty Grove, Moses Grove, [illegible], all [illegible].	

Committees to wait were assigned to following ministers:

1st. [illegible] Hicks and [illegible] Christian [illegible] Smith, Elkin and Martin Haley.

2. The character of ministers - Stephen Kelly, [illegible] Gill, and Charles W. Andrew.

3. Pleasure of the [illegible] - John [illegible], [illegible], [illegible] and Lewis Shaffer.

4. [illegible] - J. [illegible], [illegible], [illegible] and [illegible].

The conference was unanimously in favor of the continuance of the publication of the Christian Sun. The Chair appointed committees to solicit subscribers.

[illegible]

The committee on the character of the ministry, [illegible] with its good tendency.

The committee on the Pleasure [illegible], [illegible].

At the instance of the [illegible], [illegible] was [illegible] to that place.

The condition of Strawberry neighborhood, which seemed to be prominent amongst the [illegible].

Elders Alfred Smith, John, [illegible] and Hooker [illegible] the [illegible] place.

The above named brethren are requested to act as agents for the sun, and to receive $1 per year of all money collected on new subscriptions.

The committee on the state of the Church made a satisfactory and gratifying report, showing most of them, especially those farmers with increasing satisfaction, in a highly flourishing condition, which report is appended.*

The North Carolina Conference, on the subject of a proposition, through Dr Linton, made a recommendation, that this honorable delegated object, is still in their view, the propriety of a connection; but that it is, as built from prudential motives postponed.

Elders Hooker, Dailey and Hill, and Brothers Hughes Petty, James Hunter, and John Hatch, were appointed to represent this conference in the next session of the North Carolina Conference.

Elder Cole was selected to attend the approaching session of the Bethel Conference in this State.

Elders Dailey and A. Apple are selected to attend that of the East-ern Virginia Conference.

The various charges of the association are requested to represent themselves in Conference, by delegation or by letter.

The thanks of this conference were tendered to the kind brethren whose hospitality was so liberally extended during the session.

The next Conference will be held at Apples Chapel, Caswell County, N. C. commencing on Thursday before the 4th Sabbath in October next.

The deliberations were conducted in a spiritual spirit. The sittings were long. The report was not reported in the newspapers of conference, but spoken and concurred by proper. [illegible]

James A. Mitchell, Secr.

John A. Cole, Pres.

1865

Apples Chapel Caswell County N. C.

The annual session of the North Carolina and Virginia Baptist Conference was held at Apples Chapel according to appointment of last year, and organized on Friday. [illegible] Elder John A. Cole was called to the chair as moderator.

There is attendance, [illegible] Petty, Daniel A. [illegible], David Dailey, Jesse F. Cole, J. A. Hill, Daniel S. Jeff, [illegible],

Alfred Isley, Joseph Murray, George G. Spiker, Lovick Sarlest, Solomon Lyle, Jesse Esel, And John [illegible] Salt.

Elders not in attendance, but members of this conference.

Licentiates present.- Thomas Graven, Joseph [illegible], [illegible] Graven, Joseph Albright, Lewis [illegible], Jesse J. Jinnie, [illegible].- [illegible], William Jordan, and Randy Green.

Churches represented

Churches	No. Members	Delegates	Churches	No. Members	Delegates
Pleasant Hill	89	Thompson Obedie Joseph Lyons	Salem Grove	47	[illegible] Lyons [illegible] Lemon [illegible] Taylor
Pisgah	10	William Johnson			
Grays Chapel	22	Solomon Moffit	Bethlehem	34	Boston Isley
Pleasant Grove	74	Wm. Brady Allen Coots			Thomas Sickel
Shiloh	40	Jno. Albright	Gomorra	18	[illegible]
Christian Union	61	[illegible]	Liberty	11	[illegible]
		[illegible]	Union	14	[illegible]
Pleasant Hill (Mexico)	13	Lemuel Williams	[illegible]	10	[illegible] Price
Liberty	17	(unrep.)			[illegible] Lynch
New Salem	1	Robert Williams	Williamsburg	7	unrep.
Smyrna	0	(unrep.)	Williams	15	[illegible]
Davis Chapel	74	Stephen Petty [illegible] Lyons John Ferrill	Union Co.	72	[illegible]
			Millers	57	[illegible]
			Good Hope	40	[illegible]
O'Kelly	70		Lynch Chapel	13	James J. Jinnie
New Providence	54	William Pagnon Allen Swan	Bethel		[illegible]
			Zion		

Ender, Sharon, Christian Chapel, Shiloh, Concord, [illegible] Grove, [illegible]'s, Chappels, [illegible] etc. unrep.

A letter from Pleasant Grove was read to the conference [illegible] directed to be published.

A letter from Shiloh [Randolph] thanking at church is [illegible] grous.

The moderator appointed the following committees to consider business.

1. On ordination, [illegible], [illegible] and [illegible].

2. On Character of Ministers. [illegible], B. [illegible] and [illegible] Lynch

3. On Finance, [illegible], [illegible], [illegible], [illegible], [illegible]

J. S. Cole and S. Wells.

Elder Anderson of the New York District Conference was invited to a seat in Conference.

The delegates Sens. Smith and Riley of the N. Y. Conference were invited to a seat in Conference.

On motion a committee was called to consider, and report upon, Elders Smith, J. Wells, Cole and Arney.

Saturday Morning.

The committee on resolutions reported as follows:

Be resolved, after having carefully considered the subject of the Conference in view of Bible- within on the subject of elections that merely to consent to the formation of an Executive Committee to be composed of three strong evangelists who to the exclusion of the object under consideration, and that confidence will be placed in publishing the Elder-may will be furnished this. Elder report was adopted by a vote of conference.

The committee on publication reported the order of the day and Jos. G. Steele on behalf of the committee to consider the order of business would be ordered to be published monthly on the last day thereof in front of the Herald, effecting Elders Lane, Smith and J.

The committee on ministerial [illegible] reported the [illegible] of good standing were, and recommended a special committee, [illegible] charge of Elders. [illegible] unanimously agreed to adopted with [illegible] Herald.

The minutes of our paper was considered, and it was [illegible] that wants use industry and [illegible] to publish [illegible].

The conference made an allowance of $75.00 to Elder Lane, on [illegible].

$2.00 were paid by conference in [illegible] the expense of Elder Lawson's power.

Saturday Evening.

The subject of union with our [illegible] was taken up. It was ascertained that the [illegible] of union has not yet been [illegible]. Elders Hall and Pasley were appointed to attend our meeting with the S. Ch. Conference, called during the ensuing year.

The committee on the ministry report the following [illegible] ment. Elder Isley will labor in the Dog Tiver circuit- and [illegible] Lawson substitute-. Elder Carey is to [illegible] circuit- Elder Hall in the Raleigh circuit-. The [illegible] will be

visited by Elder Weaver, and it is noted [illegible]
in by conference.

Report on the state of the church was adopted which [illegible]
most of the churches in a thriving condition.

On motion the following novice was given. [illegible]
adopt some regular plan for preaching all [illegible]
presents. [illegible] represented the [illegible]
For details see Christian Sun, [illegible]

Elders Weaver, Cole and [illegible] were [illegible]
of the friendly social assessment in [illegible]

The [illegible] conditions in [illegible]
in the view of [illegible]

Bro. Albright, [illegible] and [illegible] were [illegible]
of this association.

The week ended by [illegible] of [illegible]
which [illegible] Elders [illegible], [illegible], and the [illegible]

The publishing committee [illegible] to the [illegible]
account be joined on [illegible] issues.

The next annual conference will be held [illegible]
[illegible] in continuing [illegible]

Thanks [illegible]

[illegible]
[illegible]

1865

The North Carolina and Virginia [illegible]
Union Chapel [illegible] County, according to [illegible]
and was organized on Friday morning the [illegible]
views in attendance. [illegible] Elder [illegible]
Alfred Loving, Daniel [illegible], [illegible]
Edmund [illegible], [illegible]
[illegible], William Brown and [illegible]

Associations received [illegible] brethren.

[illegible] Elder [illegible] from the Alfred [illegible]
[illegible] William Brown, Alex Brown, and [illegible], [illegible]
[illegible], [illegible], [illegible], [illegible], [illegible]
[illegible], [illegible], [illegible], [illegible], [illegible]
[illegible], [illegible], [illegible], [illegible], [illegible]
[illegible], [illegible], [illegible], [illegible], [illegible]
[illegible], [illegible], [illegible], [illegible], [illegible]
[illegible] the [illegible]

twenty

Elders Dole, Ingley and Bland were appointed a committee to arrange the preaching during the meeting.

Friday afternoon.

Elder Ingley was chosen a member of the publishing committee, to fill the vacancy occasioned by the removing to the West of brother James T. Whitsitt.

The following committees were appointed, viz:

1. On ordination.- Elders Murray, Kerr and Moffitt.

2. On Missionary.- Elders Holt, Ingley, Murray, Dole and Turner.

3. On Ministerial Character.- Brethren Andrew Jones and D. Hunt.

4. On the state of the Church.- Elders Kerr, Bland, and Whitsitt.

Conference concurred in the plan agitated though the year, for establishing a Southern Christian Association, to consist of delegates from all the Christian Conferences South, whose province it will be to correct and mature plans for harmonious action throughout the connexion, and also to foster any object of general importance that may be put forward. The first meeting of said Association will be held at Good Hope Church Granville county N. C., near Hillsboro depot, commencing on saturday the 1st of December next, and continue from day to day; preaching will also commence on Saturday. Elder Kerr, Holt, Murray and Dole were appointed to attend said association on the part of the Conference.

Friday night.

D. H. Kerr and James Turner were appointed messengers to the next session of the Eastern Virginia Conference. Elders Holt and Fuller were appointed as messengers to the next session of the North Carolina Christian Conference. All licentiates who are members of this Conference are authorized to receive a certificate or written permit in the name of Conference, assuring their office.

The committee on Ordination report brothers Joseph Albright as a suitable person to receive Elders Ordain. Concurred in.

Saturday morning.

Committee on Missionary report the following arrangement for the ensuing year:

Joseph Murray, Deep River circuit.
Alfred Ingley, New River Circuit
Samuel T. Evans, Raleigh Circuit
Alfred Apple} Reuben and Brandon Circuits
James Turner}

Elder Jesse L. Cole generally.
Elder D. J. Kerr, will address the next meeting of Conference on the plan of organization, progress prospects etc. of the Christian Church.

Elders Cole and Holt and Bland were appointed to examine the relative duties of Elders, Deacons, and private members, and report their investigation ad interim, though the sun.

The committee on Ministerial Character reported favorably.

Saturday Evening.

The committee on the state of the Church were not able to arrive at a very satisfactory result, owing to the very scarce attendance of delegates; but so far as they could learn, the churches were in good and some of them in a highly flourishing condition.

Elders Kerr, Holt and Murray were appointed to perform the ordination of brother Albright, and he was regularly set apart as an Elder in the Christian Church, by laying on of the hands of Presbytery in presence of Conference.

The next annual Conference will take place at Jones Chapel Granville county N. C., commencing on the Friday before the first Sabbath in October 1847.

After an interesting session of two days, during which many things were said and done, and the uniform flow of Christian spirit was scarcely interrupted, each session being commenced and ended with prayer Conference adjourned to the above named time and place.

Joseph Albright, moderator.

John A. Holt Secretary.

1847

Minutes of the North Carolina and Virginia Christian Conference, held at Jones Chapel Granville County N. C. commencing on the 1st day of October A. D. 1847.

Friday.- Conference met agreeable to previous appointment, present J. Albright, Thomas J. Fowler, Daniel D. Carr, Joseph Murray, Alfred Iseley, Alfred Apple, Solomon Apple, Jesse L. Cole, George F. Walker, J. Miller, H. B. Jones and A. J. Hobby.

Licentiates: Robert C. Tisdale, L. Jones, James A. Turner, and Lewis C. Madison.

On motion of Elder Daniel D. Carr, brother John Hobby, was appointed moderator of this Conference, and Elder H. B. Jones of the North Carolina Christian Conference Secretary, pro tem.

On motion the delegates from the different churches reported them-

selves, handed in letters on stock seats in conference.

The following exhibit, and embraces the names of the general Churches, composing this Conference, and the names of their delegates.

New River Circuit.

Churches	Delegates
Apples Chapel	No Delegates
Bethlehem	William Love
Concord	no Delegates
Union	Andrew Poole and John Shaw
Liberty	no Delegates
Mount Zion	" "
O'Kelleys Chapel	Josiah Strong, T. Jenkins, and J. T. O'Kelley.
Shallow Ford	Not represented
New Providence	John Hardin T. Sellers and J. L. Jones
Wilsons	John T. Mitchell.

Deep River Circuit

Churches	Delegates
Pleasant Hill	no Delegates
Mount Tisgah	" "
Boys Chapel	Represented by letter
Pleasant Grove	Elias Macon
Shilo	No Delegates
Christian Union	Lewis Parks
Pleasant Hill School House	no Delegates
Liberty	" "
Little River Stand	"
Salem	" "
Bethel	" "
Banks Chapel	John Gatch and J. Bright.

Staunton River Circuit

Friendship	W. L. Turner
Shiloah	No Delegates
Christian Chapel	" "
Pleasant Grove	Jeremiah Clardy and L. L. Turner
Liberty Grove	No Delegates
Concord,	" "
Reeves Chapel	" "
Union Chapel	Charles H. Winfree
Zepubah	No Delegates
Sharon	" "
Zeder	represented by letter
Pepes Chapel--	(M. C. Fiscton, W. J. Jenkins (J. L. Terrimon and J. White

Fullers Chapel — Solomon Fuller
Good Tope — John Pearce and William Bailey

On motion of Elder D. P. Kerr petitioning letters were read from two Churches organized in the State of Missouri; by Elders John Kilbourdeliziing to be received into connection with this Conference, which was unanimously agreed to. deserving

On motion of Elder A. Ipsley the following committees were appointed, viz:

To supply the stand with preaching during the session of Conference, brethren. Solomon Fuller, Willis J. Jackson, William Bailey and Elder A. Apple.

On Itinerancy. The travelling preachers with Elders Kerr and Fowler.

On character of the ministers: brethren John Burden, Joseph Jenkins and Charles Tinfree.

On ordination of Ministers: Elders Kerr, Ipsley, Murray, and Fowler.

On motion of Daniel P. Kerr the state of the church was referred to the committee on itinerancy, and requested to report tomorrow. In accordance with a resolution of last Conference Elder Daniel P. Kerr, delivered an able and interesting address upon the rise, progress and present condition of the Christian church in the United States and Great Brittain.

On motion of Elder Walker, It is agreed that Elder D. P. Kerr be requested to publish his address delivered before the Conference at this, its present Session.

On motion of Elder Daniel P. Kerr, it is agreed that the several Itinerants, furnish the several amounts received by them from the different Churches, and that the same be published in the Christian Sun.

On motion Conference took a recess until two o'clock.

Friday evening 2 o'clock.

Conference met according to adjournment. Prayer by Elder Fowler.

Elder Kerr, from the committee of last Conference appointed to attend, and participate in forming the Southern Christian association, reported, that the committee had attended accordingly, and had in delegates of this Conference, transfered the Christian sun to said association.

On motion of Elder D. S. Kerr-- Resolved, That brother Jesse Philips, be authorized to sell on the best terms possible, the Christian Chapel, located in the town of Hillsborough, and apply the funds to the aid, and support of the press about to be established under the control of the Southern Christian Association.

On motion of Elder Kerr, it is agreed that Elder John Walker be authorized by this Conference to give permission to brother Henry Gant, to exercise his gifts in exhortation, preaching etc. as the good Spirit may direct.

On motion, Conference adjourned until tomorrow nine o'clock.

Saturday. Conference met agreeably to adjournment. Prayer by Elder Murray.

A corresponding letter from Eastern Virginia Conference through the hands of Elder D. S. Kerr, was received, which upon motion of Elder Fowler, was ordered to be printed in the Christian Sun.

On motion of Elder Ieeley, Elders Kerr, Apple, Ieeley and brother Tinnin, were appointed delegates to the Eastern Va. Christian Conference.

On motion of brother Ieeley, brother Cordle of the T. B. Society was invited to a seat in Conference.

The committee on the ordination of ministers recommended that brethren J. A. Turner and Lewis Parks, be set apart to the office of Elder, which was concurred in, whereupon Elders Kerr, Miller and Fowler, for the presbytery to officiate in the ordination aforesaid and that the ordination take place on tomorrow immediately before the eleven o'clock sermon.

On motion of Elder Fowler, brethren J. S. Tinnin, J. W. Leach and A. Canter were appointed delegates to attend the North Carolina Christian Conference, to be held with the church at Zion, on Friday before the third Lord's day of this instant.

On motion of Elder D. S. Kerr, Elder Fowler was added to the committee on the character of the ministry.

On motion of Elder Ieeley, agreed that this Conference address a letter of encouragement to the churches in Missouri, assuring them that ministerial aid will be afforded them as soon as convenient, and that Elder Kerr, write said letter. On motion of Elder Ieeley, agreed that this Conference recommend to the several churches the propriety of being represented in the annual Conference- either by letter or delegates, and that they be requested to furnish a statement of the number of members in fellowship, the additions, divisions, excommunications and deaths the past year, and other matters of interest. On motion of Elder A. Apple,- Resolved, That when a preacher enters a field as an itinerant, with the approbation of the Conference

and he fail to fill said appointment, that he be required if in his power to procure an alternate to fill his field of labor, and that the said alternate furnish an account of his labors etc. On motion Conference adjourned until two o'clock. The Conference met according to adjournment. Elder Tooler, from the committee on the character of the ministry reported, that after examination, and diligent inquiry, they found that the travelling ministers had been well employed, and they they sustained fair christian characters. also that the local preachers generally sustained good characters. which report was concurred in. On motion, agreed that we direct the Editor of the Christian Sun, to publish as many of the several letters to this Conference as he may interesting and useful. On motion of Elder Iseley, agreed that Elder J. Walker of Alexandria have the sanction of this conference to confer Elders orders himself, upon brother Henry Gant, of Tennessee, if he cannot procure additional help, so to give a certificate of the same from the authority of the North Carolina and Va. Christian Conference.

Committee on Itinerancy reported, J. Barry, Deep River circuit, J. A. Turner and H. E. Tinnin, New River circuit, T. C. Walker and L. C. Madison, Staunton River circuit. The next Conference to be held at New Providence France Co N. C. on Thursday before the 1st Lords day in October 1848.

On motion Conference adjourned to time and place specified.

John Hardin Moderator

H. B. Hayes Secretary

1848

New Providence Chapel September 28th, 1848

Conference met according to appointment. Elder Joseph H. Bland was called to the chair, and Elder Alfred Iseley requested to act as secretary pro tem. The chairman took his seat and as usual, prayer was offered.

The Elders in attendance were Solomon Apple, Joseph H. Bland, Jesse W. Cole, Joseph Evans, Thubal G. Evans, Thomas J. Fowler, John R. Holt, Alfred Iseley, Daniel L. Kerr, Lovick Lambeth, Thomas G. Moffitt, Isabel D. Nelson, John T. Petty, Jesse A. Turner, George Walker.

Licentiates present- Abner Apple, Thomas G. Graves, William Graves, William Jordan, Seven G. Madison, Robert H. Tinnin.

Messengers J. Bird, E. Bress, J. Christian, L. L. Clary, J. Cunning, J. Graves, J. Dixon, I. Faucett, J. Ferril, J. Fowlkes, T. A. Gunter, H. L. Hatch, E. Hazel, J. Hinshaw, A. Jones, G. Jones, A. Jacon, N. Mann, A. Moring, L. Moss, A. Apple, J. Pearce, D. Pierce,

B. Isley, [illegible] McCauley, T. Lapnock, A. Whitsitt, [illegible] Linton, [illegible] Brown, T. Smith.

Elder J. Hobbie and bro J. S. Barber, from the North Carolina Conference, were invited to participate in our deliberations.

On motion the Chairman appointed a committee with a view to the full organization of Conference, and an adjournment was had to 2 o'clock P. M.

Afternoon. The committee on organization, reported calling Bro Abner Apple to the chair to serve as Moderator during the Session, who consented to the appointment.

The following churches addressed letters to conference which were read Hanks, Pleasant Grove, Shallow Ford, Little Creek, Moores Chapel, Pleasant Grove, Va., Also a cheering letter was received from our brethren in Missouri, exhibiting a flourishing state of the societies, among other important facts they inform us of the ordination of David McCluze to the office of Elder and also that John Davis has permitted to exercise among us the gifts he may have in preaching etc.

The following committees were appointed to consider of the following subjects and report thereon.

Committee on Ministerial Character, Fowler, Holt, Kerr, McCauley, T. Bacon and R. Hatch.

On Ordination, Elds S. G. Evans, Bland and Cole.

On the services of the meeting. Holt, Isley, Apple, L. Dixon, J. Fonville.

on Itinerancy. Isley, Apple and Fowler.

Saturday Morning.

Conference met, members generally present.

It was agreed upon to appoint, by ballot, our quota of delegates to the next Association, deferred until the afternoon Session.

The Subject of changing the time of holding the Annual Conference, was taken up, and after the a free interchange of sentiment, it was agreed to adopt the third Sabbath in October each year instead of the first, to govern our sittings. The next session will therefore commence Thursday before the 3rd Sabbath in Oct 1849.

Several places presented their claims of the next conference to be held with them. This matter was decided by ballot and resulted in favor of Hanks Chapel near Pittsborough.

The traveling preachers made a report of their proceedings dur-

ing the past year, which gave good intelligence from out of the churches as to their condition and prospects, and showed that the cause is fast winning its opponents into favor, and commanding regard from various quarters.

Afternoon- The following members were chosen by ballot to attend the next association, whose session will be in Raleigh, in May next.- Isley, Tinnin, Kerr, Holt and Fowler.

The committee on Ministerial character reported all the ministers in good standing- Concurred in

Bro. Kerr is requested to publish in the "sun a note of inquiry in relation to our beloved bro Swift, as to his present location, employment etc.

Committee on ordination report that our young brethren are eminently useful as licentiates, and recommended that the ordination of any be deferred for the present, report concurred in; but on the suggestion of one of the committee subsequently, the conference voted that Bro Thomas G. Craven and William Jordan be ordained, and they were set apart in Conference, to the office of Elders in the Christian Church Elders Kerr and Evans officiating Presbytery.

Saturday night. In addition to the above ordination which took place at night. Conference proceeded to appoint Elders S. Ample and Kerr as Messengers to the E Va Conference Elders Dole and Kirr to the No Ca Conference.

The following is the report of the committee on the Itinerancy

Joseph A. Murray	will travel	the	Neuse River	circuit
Robert G. Tinnin	"	"	" Dan River	"
James L. Turner	"	"	" Deep River	"
Alfred Isley and L. L. Madison	"	"	" New River	"

report confirmed.

Resolved that the thanks of this conference be tendered to the kind friends of this vicinity, whose hospitality has been so liberally extended to us. The improvement of the chapel and camp ground bespeak the deep interest they feel in the furtherance of the gospel.

On motion Conference adjourned, after deliberating two days without much jarring. The sittings as usual were commenced and closed with prayer, almost all the brethren participated in the labours of the Camp Meeting cheerfully and when they did not they were prevented bodily ~~[illegible]~~ debility

Ample, and Abner

Alfred Isley

1847

Alfred Ashley Sec.

Minutes of the F. C. and T. Christian Conference,
Banks Chapel Chatham County N. C.

Friday morning October 15th 1847.

Notwithstanding the almost continual fall of rain, Conference met at 9 Oclock, when it was ascertained that 13 ministers and 17 delegates were in attendance.

Temporary organization with Elder Kerr in the Chair. and a committee raised for the permanent organization of Conference during the session.

After a short absence this committee reported, recommending that Elder Solomon Apple serve as moderator, and Elder R. S. Hayes assistant clerk. Report received nem con.

The moderator requested to raise committees.

1. On the state of the church, to which were appointed, Elders Lashett and Moffitt and S. Fuller, J. Lawrence and Dr. B. Tarpley.

2. On itinerancy. Elders Ashley, Murray, Kerr, and Col. Jordin and R. Hazel.

3. On sabbath schools. Holt, Hazel and Ashley.

4. On ministerial character. R. Grayson, R. Hayes, John Taylor, B. Pearce, and A. Gunter.

5. On ordination, Kerr, Fowler and Albright.

The communication from our brethren in Missouri was ordered to be published with the proceedings of our Conference. The said letter not recorded by the clerks. and the secretary will write a letter to them expressive of the feelings of Conference.

It becomes the Secretarie's duty also to address our brethren in Tennessee through our worthy brother Minnis.

The church at Zion Hill Guilford, was received into Fellowship of this Conference.

The church at Cox's Grove Randolph, was received into Fellowship. Brother Lawrence Cox delegate.

Friday Afternoon

A letter from the Union Church was read, bringing before Conference the propriety of establishing a Seminary of learning at the town of Trinity. -Referred to a select committee.- Holt, Hazel, Fowler, Cole, Ashley, Kerr, forming said committee.

The propriety of changing the time of holding the annual Conference was ~~argued~~ argued at length, and deferred until tomorrow.

Saturday Morning

Elders Utley and Hobby from the North Carolina Conference were invited to seats in Conference.

The committee on Sabbath Schools made a report as follows:

Report of the committee on Sabbath Schools.

Your committee have not the pleasure to present to you but a small number of Sabbath Schools, within our bounds, in the conducting of which our own members have shared ever a portion of the labor. It would seem that the Christians so called, are not in advance of others in a work of so great importance that by attention to it, might find employment for all those graces and feelings characteristic of the true christian. The establishment of Sabbath Schools is an object which should engage the approval and cooperation of every christian. The consequences of a well ordered system of instruction on that day are important, and so numerous that your committee can notice but part. It is obvious, especially to parents, that there is not a more difficult task in the rearing of a family, than to give suitable employment to children on the Sabbath.

Those restraints which are effective with persons of riper years are wholly insufficient to check and control the feelings of children. If they may for a time be made to fear a breach of that holy day, the tender mind and volatile disposition of the young, prompt them to throw off, as soon as possible, all obligation, and as the unaged bird, to seek amusement in wild recreation and wicked sports. The Sabbath school serves as an assistant to parents here, by affording pleasant and profitable employment to their children during the hallowed day, pleasant because the mind being engaged upon interesting subjects, their restraints become voluntary and agreeable, profitable, because the mind is improved, and an amount of knowledge received at an age when impressions are most durable, and hence such instructions will not only be ~~xxxxxxxxx~~ retained, but will in most cases, tell upon the destiny of the future man.

Such an enterprise would give success to the gospel, since minds instructed in the written word, form better avenues to the heart than those which are yet to be taught before they can deeply feel the power of divine truth. Superadded to the fact, that children carefully taught at the Sabbath School become more intelligent and useful, is also the not less important consideration, that they imbibe correct principles, and a reverence for all the institutions of God, and their capacity is enlarged for increased enjoyment, when they shall receive the gospel. The important bearing which such an institution universally adopted and perseveringly attended to, would exert upon the rising millions of our race, should bring it to the favorable consideration, and the speedy adoption of all good men. The happiness of

individuals, of families, societies and nations would be the inevitable result. But as all societies are made up of individual units, we would ask one who appreciates the value of Sabbath Schools, hope that the great object to be realized of mental and moral reform, will be independent of his efforts. Let not the devoted teacher, beside his Sabbath school teacher despair amidst his labors, he is contributing to the accomplishment of the good and great work, even the salvation of men. We are clearly of opinion, that our ministers be instructed not to neglect or delay attending to this duty, and that we remember which has importance through which their labors. Respectfully submitted.

J. N. Holt, Chairman

Letters were read from Shallow Ford Alamance, from Pleasant Hill, Chatham, and also from Pleasant Grove Randolph, which gave much satisfaction.

The committee on Attorneys reported the following arrangements for the next year.

Dan river and Staunton Circuit Morehead.
W. H. Lewis and W. Ivey.
Franklin Circuit. Joseph Harris
Perry " " T. T. Tyson
Perry " " L. E. Williams

This report was adopted. Elder Cole is requested to travel in Wilkes or to devote his labors wherever he can be most useful.

The committee on ministerial character reported favorably.

The Secretary of Conference was authorized to give letters of commendation to Elders John T. Kelly and Joseph T. Bland, who are about to remove from this state to the west.

The time of holding the annual Conference was changed to commence the fourth Sabbath in September. Elder J. N. Holt was elected to deliver the introductory address at the opening of the next annual Conference.

The travelling preachers made their reports, exhibiting the extent and apparent success of their labors, and the contributions for their support, this reports gave encouragement and were ordered to be published. Committee on the state of the church reported and was accepted and ordered to be published.

Report of the Committee on the state of the church.

Your committee have availed themselves of information, from every source within their reach, as to the moral condition and prospects

of the Christian Church; and are happy to ascertain, and be able to state to the Conference, that in several points, our cause was at no former period as prosperous as at present. Wherever our existence as a people is heard of, the name we bear and the plain gospel principles which govern our action, beget inquiry, and this leads, in most cases, to approval and consequent adoption. Throughout the connexion the blessing of God has rested upon the churches. The ministry of the word has been attended with good results, and perhaps a more numerous accession has been made during the past year, than we have known in one year, in the history of the Church. Together with the gratification we feel as to the success of the ministry, and the enlargement of our Zion, we are proud to state that there exists at present continued harmony and peace at all points.

We would briefly present one other consideration as indicative of farther progress and increased prosperity, and it is the commendable spirit by which the Churches have been prompted to contribute of their substance for the support of the gospel. Although the maxim has not yet been reached in that department, our people have shown that they appreciate more and more the work of life, and if both preachers and people will do their whole duty we may confidently expect a progress onward and still onward. Respectfully submitted.

L. Lambeth, Chairman.

The travelling preachers are requested to embrace in their annual reports to Conference. The number of members belonging to each: church he visits: the numbersof deacons, and the amount severally contributed for the support of the gospel.

Night Session. Committee on ordination report recommending E. G. Finnin as a suitable candidate for elders orders; concurred in. Ordination to take place in the church tomorrow (Sabbath) at the commencement of divine service. Officiating presbyters, Kerr, Fowler and Holt.

The subject of education was next presented from the committee to whom its consideration had been assigned. A standing executive committee of ten were appointed to mature some plan by which may be erected within our limits an institution for the promotion of general education: and also to afford facilities to young men who expect to engage in the gospel ministry to prepare for that important work.

Infine a hearty and unanimous voice of thanks to the hospitable brethren and friends for their kindness during the session. The next Conference will be held at Union Chapel, Alamance, commencing Thursday before the 4th Sabbath in September next.

S. Apple. Moderator

John R. Holt)
H. S. Hayes) Sec's.

Minutes of the North Carolina and Virginia Conference
Held at Union Chapel Hampton County S. C. September 14th
1850. The North Carolina and Virginia Christian Conference met according to appointment, and after prayer by Elder Thomas J. Fowler was organized by the appointment of Thomas J. Fowler Moderator, and C. F. Watson Secretary, Elder Alfred Ingley Assistant Secretary.

Elder John L. Holt having been appointed by last Conference to deliver an address, proceeded to deliver the same.

Upon calling the roll, the following Ministers appeared and took their seats. Elders. Thomas J. Fowler, Lovick Lambeth, Solomon Apple, Alfred Apple, Moses F. Cole, John L. Holt, Joseph Albright, George G. Walker, Shubal G. Evans, James A. Turner, Ishmael B. Nelson, Robert G. Tinnin, Alfred Ingley, Joseph Murray and Thomas G. Craven. Licentiates. Levin G. Andrews, W. H. Craven and Abner Apple.
The following delegates appeared and took their seats, viz: William H. Farmer, Ludwick Farmer, Henry L. Farmer, Milton G. Apple, James Williams, C. F. Watson, James Graham, Bennett Hassel, Harrison Perkins, John Wansett, Thos Lynch, William Brown, A. Cox, Alston Lemon, Joseph Trollinger, J. Martin, F. Jones, William Turpley, Charles Griffin, Andrew Hughes, M. Cove, Hughes Apple, Geo. Lawson, John Christmas, Thos J. Herndon, J. W. Garion, J. Howard, J. Pearce, David Grace, E. Winston, Benj Ray, J. Manshes, G. C. Boon, T. Burke, T. Griffin, J. L. Long, B. Chapman, J. Miller, A. Brown, E. Farrell, E. E. Eaton, T. Grief and B. Stroud.

On motion, Elder Lopez of the North Carolina Conference was invited to take a seat as an Honorary member of this Conference. On motion of A. Apple a committee consisting of A. Ingley, G. G. Walker, and C. F. Watson was appointed to select Ministers to preach at the regular hours during the sittings of Conference. On motion John L. Holt, S. Apple and A. Apple were appointed to report rules for the government of the present Conference. On motion, the Secretary was requested to appoint the usual Committees, and report the same next sitting. Letters were presented from Lodar Farmer County and from Pleasant Grove Halifax Co Va. which on motion were received and read. On motion Conference adjourned to meet at 8 O'clock. A. M.

Conference met at 8 O'clock. Opened by prayer. The committee on rules reported through Bro. Holt rules for the government of the present Conference which were unanimously adopted. The Moderator announced the following committees. On the character of Ministers: John L. Holt, Singhes Apple, M. Cox, Thos. J. Herndon and William H. Farmer. On ordination. A. Ingley, J. Albright, A. Apple. On Itinerancy. S. F. Evans, A. A. Nelson, Joseph Murray and R. G. Tinnin. On Sabbath schools. Solomon Apple, A. Apple, and F. F. Cole.

On motion, the travelling Ministers were requested to make their reports. On motion of L. Lambeth, that the travelling Ministers be requested in making their reports, to report the condition of each church they visit on their circuit, the increase and decrease. On motion of J. A. Turner: that this Conference recommend to the several churches composing this body the propriety of procuring record books in which to keep their records. On motion of Bro. Holt, that

Conference proceed to select by ballot, delegates to represent this body in an extra session of the Southern Christian Association then on ballot. A Ensley, Thomas J. Fowler, A. Apple, J. A. [illegible] and S. Apple were duly elected. On motion of S. S. Simon, [illegible] Nelson, J. A. Turner and J. S. Cole were appointed alternates. On motion Conference adjourned to 8 O'clock A. M. by prayer.

Conference met at 8 O'clock and was opened by prayer. On motion of S. Apple. That the delegates present of the Association, be authorised to fill any vacancies in the number from any members of this Conference who may be present on the occasion. A letter received from White Oak Spring Randolph County, praying to be received as a church in this conference. On motion said church was received. On motion of A. S. Nelson, Pleasant Ridge of Burleigh Co. was received as a church in this Conference. On motion Conference adjourned to 2 o'clock on Saturday morning.

Conference met and was opened by prayer. On motion James Wright, A. R. Nelson and Thomas Moffit, constitute a committee to call on Lewis Earle for his letters of ordination and in case he refused to surrender the same they publish him as a [illegible] minister of the Christian church. On motion, that James Trollinger be licensed to exercise his gifts and that he receive a certificate of the same. Bro. J. T. Walker of Ohio, having [illegible] in Conference was invited to a seat as an honorary member of this body for the remainder of the session. On motion, ordered that James A. Turner, Thos. G. Graves and William Jordan receive letters of their ordination.

Conference adjourned by prayer till 4 o'clock P. M. Conference met and opened by prayer. The committee on the character of the ministers reported through J. A. Wolt, records the ministers in good standing. The committee on education appointed by our last Conference reported through J. A. Wolt on the progress of the Graham Institute report read and adopted. On motion that the committee on Education are authorised to employ a traveling agent to solicit donations contributions etc. for the association of the Graham Institute and the promotion of Education generally among the Christian church south. On motion that a committee be appointed to prepare an address upon the subject of Education in behalf of the Graham institute to be published in the columns of the Christian Sun. In pursuance of which, Elders Hayes, T. A. Hollane, J. T. Walker and T. F. Watson were appointed to prepare said address at an early day as practicable. On motion the following persons were appointed in behalf of the Conference Trustees of the Graham Institute T. J. Nelson, John Trollinger, Shelby F. Doughetto, Clement L. Wolt, and Alfred Apple. With a request that our sister Conferences belonging to the Southern Christian Association at their next annual meeting appoint the number to which their representation in the association entitles them. On motion, A. Ensley, J. A. Turner and J. S. Cole be appointed delegates to the [illegible] and [illegible] Conferences. A letter was received and read from the Ward Conference, [illegible], Commendatory of Bro. J. [illegible] Walters standing as a minister. On motion Bro. Tivitt was ordained as a licentiate. On motion T. F.

[illegible] Jas. Turner and [illegible] be appointed a committee, and have erected suitable tomb stones at the grave of James O'Kelley and also for assisting the Masonic Fraternity and F. of T. in placing over the grave of Elder D. P. Kerr a suitable slab or monument. The committee on Itinerancy reported, report adopted. E. T. Tilghman Tuckahoe River circuit, T. S. Evans Rocky River, J. Murray, Deep River, A. Isley and E. T. Walker Yadkin River and Stanton circuits. Moses T. Cole to travel at large. Conference adjourned. Conference met at 8 O'clock and was opened by prayer. On motion this Conference disapproved the use of ardent spirits as a beverage. The next meeting is to be held at Apple Chapel Guilford County N. C. on Thursday before the 3rd Sabbath in November 1851. Elder Solomon Apple be requested to deliver the address at the opening of the next session of the Conference. The thanks of this Conference be tendered to the citizens of the neighborhood for their hospitality. On motion the thanks of this body be tendered the Secretaries for the faithful discharge of their duties. On motion ordered that a copy of these proceedings be furnished the editor of the Sun for publication.

On motion Conference adjourned by prayer.

Thomas J. Fowler Moderator

E. F. Watson }
A. Isley } Secretaries.

1851

Minutes of the N. Ca and Va Christian
Conference
Held at Apple Chapel Guilford County November 1851. 1851

The N. Ca and Va Christian Conference was met according to appointment, and on motion Bro Albert A. Anderson was chosen Moderator pro tem. After prayer by Bro Fowler Conf. proceeded to business.

On motion Alfred Spring, A. T. Anderson and E. T. Tilghman were appointed a committee to procure minutes for the proceedings of Conference.

On motion, Thos Apple, Lewis J. Apple, Alfred Isley, Alfred Spring and E. T. Tilghman were appointed a committee to regulate the hours of preaching and furnishing statistics to Bro Isley.

On motion Conf adjourned to the school [illegible] Conference convened, prayer by Solomon Apple. The committee to wait on Bro Isley assigned the duty of procuring minutes for the government of Conf reported the same which were adopted.

On motion of Elder T. J. Walker, Alfred [illegible] Commissioner

chosen Moderator for the remaining term of this meet.

On calling the roll of Ministers the following [illegible] took their seats.

Elders T. J. Fowler	Robert G. Timmin
" Sol Boyle	Alfred Boyle
Joseph Murray	Peterson Drayen
Jos. L. Turner	Ambrai Evans
Thos. C. Drayen	Alfred Jersey
John T. Bell	George T. Fuller
	Jesse L. Dale

Licentiates
Ithner Boyle and Levin G. Hudson

The following delegates also appeared and took their seats, Harrison Weedon, Andrew Noble, A. T. Anderson, [illegible], Sol Fuller, Bacon Tapley, Wm. T. Drayen, Hugh T. Sullivan, [illegible], Jesse K. Winston, Steven Winston, George [illegible], Nicholas Tolfree, Benj. Apple, Manly T. Strong, Alfred Boxing, Charles [illegible] Coleman, Benjamin Bay, Sol Bay, Elias Mason, Alex Scott, John [illegible] Boyd, Josiah Bullock, George Christman, Henry Farrar, Augustus Hogan, James Gillian, William Main, John Garrison, Henry Dashiell, John Fennett, John T. Jarrell, John Jarrell, Lewis Insley, Thomas Trohitt, George Maynard, Peter Clapp, Phattite Tuck, Spencer Trohitt.

On motion the sec was required to read the proceedings of last meet which was held at Union Chapel in Sept 1854, which proceedings were then read.

On motion of Elder T. Boyle that the Moderator appoint the committees, (to wit) on the Character of the Ministers, on the Minutes, on Ordination and on Sabbath Schools.

Bro. A. Boxing moved a reconsideration of the above resolution, which motion after some discussion was carried.

On motion of A. Insley that a Committee of five be appointed by the meet to investigate the character of the ministry.

On motion ordered that the chair appoint the remaining standing Committees and that in the appointment of the committee on Ministry he appoint in addition to the usual number, a number of Lay Delegates.

On motion the reports from the different churches were received and read.

The subject of changing the Christian Sun from a semi-monthly to a weekly paper was taken up discussed some length and left on the table until tomorrow. On motion meet adjourned to meet tomorrow morning at 9 o'clock.

Conference Convened according to adjournment
Prayer by Bro. Robt C. Timmis

On Motion ordered that Josiah Allock be received as a licentiate and his name enrolled as a Member of this Conf.

The Chair then announced the following Committee on the Character of the Ministers, L. T. Walker, John W. Boyd, Stephen Angle, Alfred Boring and George S. Dawson.

On the Ministry
Harrison Gordon, Henry Turner, E. D. Winston, Capt. C. Moffitt, Isaac Tarpley, T. T. Tinnis, C. C. Owens, Jos. L. Mowry and J. Mallock

On Ordination
Elders Thos. J. Fowler, Sol Angle, and L. Healey.

On Sabbath Schools
Elders J. A. Turner, J. T. Tinnis, Jos. L. Mowry, John Moffitt.

A letter was presented from Cedar Spring Church Tennessee, which on motion was read resolved and adopted.

On motion ordered that letters of Ordination be granted by this Conf to Ichabod Thompson of Ser

The Chair in pursuance of the above resolution appointed L. A. Turner, E. D. Wilson and J. R. Hoff. Com

On Motion of Br. Angle Elder L. Healey was chosen to deliver the next annual address to Conf and T. Fowler his alternate.

On Motion That the Churches Composing this Conf send annual returns of the members of each church with their increase and decrease and also a Certificate of their delegates.

On motion That Elder J. F. Walker for his visit and labours with us during the past winter and spring has our most hearty thanks, as we believe he was instrumental in the hands of God in accomplishing much good for our beloved cause and that we earnestly solicit him to again cast with us at our next annual Conference.

On Motion Resolved that ministers who shall receive their credits in the list of Jany and Continue on the same until the 3d of December following and that our next conference commence on Thursday before the 4th Sabbath of Sept Next.

On motion Conf adjourned to 9 o'clock on tomorrow. Prayer by Elder L. Healey.

Conference met, Prayer by Elder John W. Hoff. On Motion of Elder L. Healey, Resolved, That the Clerks of this conference,

who are not able to attend the meetings of the same, be requested to represent themselves by letter.

On motion Bro that the next session of this Conf be held at Prior Chapel Alamance County N. C. on Saturday at seven first on Thursday evening before the 4th Sabbath in Sept 1857.

On motion that the Secretary of this Conference collect the names of all the elders and licentiates belonging to the C. in and to Christian Conf and have the same published with the minutes.

On motion ordered that the Sec of this Conference be requested to collect and furnish to Dr J. H. Pell of Hill all the statistical information in regard to the Churches of this Conf as soon as convenient as possible for publication in the Annual register and Christian.

On motion the traveling ministers were called on for their report, when Bros. Murray, Pinnix and Iealey and Evans came forward and made the same.

On motion, ord that the reports of the traveling ministers be as a high degree satisfactory to this Conf showing an increase in spirituality in their attention to the Churches and an increase in members within their bounds.

The hour having arrived which was set apart for the delivery of the annual address to Conf Bro Jol Apple proceeded to deliver the same at the conclusion of which Conf adjourned to 1 o'clock.

Prayer by Bro. Andrew Cochran.

Conf met Prayer by Elder J. A. Turner.

The Cont on Itinerancy reported through Bro. Pinnix the following as the arrangement respecting the fields of labors for the ensuing year.

Deep River Circuit Joseph A. Murray
Beaver River Circuit Robert C. Pinnix
Rocky River Circuit E. C. Evans
Eno River and Cane River J. A. Iealey and J. Scruggs.

Elder Andrew Crenshaw is recommended to travel throughout the bounds of our Conf and if possible beyond them and to present the claims of our organization and principles as a Church.

The Cont on ordination reported as follows: and report taken to be disregard.

Elder H. G. Dillard came forward and made his report as a traveling minister, report read and adopted.

The Cont on Bible and Tract Cause report which was read and adopted.

On Motion of J. A. Turner Res. we as a Conf highly approbate the efforts of our Brethren of the 1st Gen Convention in establishing a Book Concern for the distribution of publication which we think will calculate to dispense a spirit of liberal Christianity throughout the length and breadth of our happy country and as Elder Ansley has been appointed by the General agents to furnish our Brethren in the bounds of the N Ca and Va Chris Conf we recommend our brethren among us to procure books of him, which not only furnish them with information in relation to ourselves, but will do much to remove prejudice from the public mind.

On Motion of Elder J. A. Bell Res that since it has come to the knowledge of Conference that an invidious report has unnecessarily been circulated in the western portion of our Connection especially in the County of Yancey, which effects the character of Elder A. Ansley in that quarter, said report having represented that the Elder Ansley is an Abolitionist, nothing could more effectually remove this prejudice and our people generally and call forth a more decided countenance, than such a foul, mean and slanderous report.

The indignation of our conference is aroused against it and it will be sufficient to give our fellow citizens of the mountains, as of the Sea beach, the assurance that Elder Ansley is a minister of peace and not a fire brand of discord. He does not act under his own authority, he travels under the sanction of the N. Ca and Va. Chris Conference, numbering more than thirty ministers of the gospel all of them watchfull of their rights and that subject and all others. We pray that the designing may be convinced of their error and to act like men hereafter, if they cannot act like Christians.

Res That in compliance with the wishes of our Brethren in Russia we recommend Bro S. G. Walker A. Apple and J. A. Turner to visit those Brethren and labour with them as long as they in their wisdom may think best.

Res That Bro. Solomon Fuller be and is hereby requested to have erected suitable Tomb Stones to Elder J. Fullers Grave, with the money furnished him by this Conference.

The question of changing the Christian Sun from a Semi monthly to a weekly was again taken up and discussed at some length, when on Motion Conf deemed it advisable for the change to be made by the agent and General Conf or by the tribunal having the proper authority to act on the subject.

On Motion Res That Bro Sol Apple be requested to furnish the Sun with a copy of his address to Conf for publication.

On Motion Conf adjourned to candle light.
Prayer by Elder G. A. Raiford.

Conference met according to adjournment.
Prayer by Bro. J. A Turner.

The committee on the character of the ministry, then reported the ministers in good standing. Report adopted.

The committee appointed at last Conf to have tomb stones erected in the Graves of Elder Kerr and O'Kelly reported and begged for further time, report adopted and time granted according to the request of the Conf.

On motion the thanks of this Conf be tendered the citizens of the neighborhood and the neighbours for their kindness and hospitality.

On motion that the thanks of this Conf be tendered to the ministers and Elders for the faithful discharge of their duties. On motion there being no further business adjourned to the time and place above named.

Prayer by Bro J. E. Cole.

A. C. Anderson, Moderator.

T. P. Watson, Clerk.

Minutes of the F. C. and Th Christian Conference met within Chapel, Alamance County N. C. on Thursday evening the [illegible] of September 1887.

Conference was called to order on motion of T. P. Watson, A. C. Anderson was chosen Moderator. Prayer by Elder S. Cole. The proceedings of last conference were read by the Secretary, when on motion of Elder Alfred Cole, Elder Alfred Isley was requested to prepare to deliver the annual sermon to the Conference. After the consideration of Elder Isley's sermon, Elder J. J. Cotter being present responded to the resolution of the last Conference in reference to himself in a feeling manner.

The letters from the different churches were then called for and presented.

On motion the Secretary was permitted to employ an assistant for the remaining part of the present session. On motion, the roll of ministers and churches belonging to this conference was called over and the following Ministers and Delegates reported themselves. To wit: Elders present, Thomas J. Cosby, Alfred Isley, Alfred Cole, Solomon Cole, George C. Walker, Joseph A. Murray, Robert G. Smith, Levin Lambeth, Martin Isley, Thomas C. Moffitt, John T. Pitt, Aaron L. Tessnr, Thomas S. Craven, and Jesse F. Cole.

Licentiates. Elder Cole, Levi C. Addison, J. McCollock, Elder Cole, William Cline, Thomas Cuff and Joseph Trollinger.

Delegates. L. H. Farmer, John Cline, [illegible], J. C. [illegible], [illegible], [illegible], [illegible], [illegible], A. C. Anderson, C. T. Tolson, John Cannon, [illegible], J. [illegible], Isley, Jesse Graham, Joseph [illegible], [illegible], [illegible].

E. Slaton, W. Brown, J Gayle, Jon Jones, Stanford Lanier, L. V. Fawcett, J. R. Garrison, E. E. Isbel, G. E. Garrison, E. Shepard, William Fawcett, E. Jordie, E. McCoy, J. King John Taylor, John Christian, Henry Apple, Simpson Apple, J. L. Nelson, J. T. Kent, Col J. Gardin, B. Ray, C. E. Parks, W. . Brown, J. Moffitt, John T. Walsh, O Bell, J. Kline, A. Nelson, F. Cunningham, B. Sheppard, F. Renshaw, W. F. Stevens, E. T. Moffitt, . Smith, J. Bland, J. Lanier, Lewis Howard, F. Pritchard, F. Jones, W. . Slaton, Coleman Nolley and J. . Cogdell.

On motion the chair appointed Elders Alfred Apple, Robert T. Tinin and Thomas J. Fowler a committee to prepare rules for the government of Conference during the present session.

On motion, Elders Coleman Apple, Alfred Lanier and Brother Thomas Graham were appointed to examine the books of preachers.

Conference then adjourned to 9 O'clock Friday.

Friday morning 9 O'clock

Conference met according to adjournment. Prayer by Elder Alfred Apple.

The committee appointed to prepare rules reported, report adopted.

On motion of Elder Coleman Apple, ordered that Elder Lanier be requested to furnish a copy of his sermon for publication.

On motion of Elder Turner, the chair proceeded to appoint the usual committees. To wit: on ordination, the character of the ministry; the Itinerancy, and Sabbath schools.

On motion of Elder Insley, Elder J. T. Petty of Wisconsin was invited to a seat in Conference.

On motion of Elder Insley, Resolved, that the committee on Ordination be instructed to enquire into the moral and mental qualifications of such as may be proposed as candidates for ordination to this Conference.

On motion of W. F. Slaton, the following preamble and resolution were adopted. Whereas we consider the subject of some training of vital importance to the Christian Church, and the advancement of the great principles of liberal christianity. Therefore Resolved, that a select committee, consisting of Thomas J. Fowler, Coleman Apple, E. Turner, and Josiah McCullough be appointed to report a plan for the organization of a Home Missionary Society to be called,- and also rules and regulations for the government of such Society, and that said committee report at as early a period as practicable. On motion the chairman and secretary were added to the committee above.

On motion of Alfred Apple the Conference agreed to go into an election, at 9 o'clock for 5 delegates, to represent this Conference in the next session of the Southern Christian Association.

The chair announced the following committees, viz:

On the Churches and Ministry of Christian, [illegible], Joseph Jenkins, J. [illegible], William [illegible], and L. J. [illegible].

On ordination, Elders Thomas J. Foster, Solomon Apple, [illegible], A. Insley and J. [illegible] Holt.

On motion Conference adjourned to two o'clock [illegible] prayer by Elder J. C. Hale.

Friday evening 2 o'clock.

Conference met according to adjournment. Prayer by Elder John [illegible] Holt.

The election for delegates was called up. [illegible] Insley and J. Apple appointed tellers. A. P. Andrews, T. J. Turner, [illegible], Solomon Apple, Alfred Insley and L. T. Tatum were declared duly elected.

On motion of Elder [illegible] Tinnin, Elder J. J. Johns of the North Carolina Conference was invited to a seat as an honorary member of Conference.

On motion of Elder Alfred Insley, ordered that letters of ordination be granted Elder J. T. Doty of Mississippi as the [illegible] certificate of his ordination has been lost or mislaid.

A letter from Elder Alonzo of Tennessee was presented and read; also from the Church at Union School [illegible], and one from Dodge Spring Church Tennessee.- praying to be admitted as unwaiting into this Conference.

On motion ordered that said letters be published with the minutes; and said churches be admitted into the Conference. These letters were not received by the publisher of the minutes, consequently do not appear with the minutes. They were unintentionally looked over by the Secretary).

On motion of A. Insley, A. G. Jackson was appointed to correspond with the brethren in Tennessee.

On motion of J. A. Turner, resolved, that the next session of this Conference be held with the Church at Dodge Spring Church, Randolph county N. C. Said resolution was laid on the table, to be taken up tomorrow morning at 9 o'clock.

On motion conference adjourned till candle-light. Prayer by Elder Doty.

Friday Night.

Conference met according to adjournment. Prayer by Elder Turner.

The following preamble and resolution were offered and adopted, whereas an individual by the name of Abner L. Jones is travelling as a minister; and professes to be a member of this body (which profession is utterly false) said Jones not being now, nor never has been a member thereof, therefore, - that we will not recognize any person travelling as a minister of the Christian Church, who does not hold himself responsible to some Conference.

Resolved, That the delegates to the next annual meeting of this body, the present prosperous condition of the Indiana Institute, and its cheering prospects for the future, be recommended to that body, the propriety of appointing an active agent in the bounds of each Conference for the purpose of soliciting from our friends generally a small amount further, to pay for the building and furnishing said Institute.

On motion of A. Apple, delegates were appointed to the Ohio Virginia Conference, and also to the North Carolina Conference.

Conference then adjourned tomorrow morning 9 o'clock. Prayer by Bro. Trail.

Saturday morning 9 o'clock.

Conference met according to adjournment. The following persons were enrolled by the clerk, the committee on the Chimerang, to wit: P. Apple, J. K. Marsh, John Bird, John Bennett, and Washington Parks, together with the ministers who wish to travel as Chimerang.

The resolution of Elder Turner was then taken up and treated in the affirmative. Conference to commence at candle light on Thursday evening before the 2d sabbath in October 1853, at Mary Spring bounds Randolph County I. T.

Conference adjourned to 2 o'clock. Prayer by Elder James T. Walker.

Saturday evening 7 o'clock.

Conference met at 7 o'clock. Prayer by Elder Apple.

On motion of Elder Apple, agreed that Elder Walker be requested to address the Conference; and that Brethren A. Ping and J. Bickey acquise him of the fact. After which Elder Walker addressed before the Conference and delivered an appropriate address with good effect.

On motion the Travelling ministers were appointed a committee to raise funds for the purpose of erecting a suitable monument at the grave of Elder David Crouch deceased; and that they report in the next session of this conference. Conference adjourned in candle light

prayer by Elder Lambert. Conference not according to adjournment. prayer by Elder Walker.

On motion[illegible]. Barbour from Pleasant Grove Va. and [illegible] from Mount Zion, took seats as delegates in Conference.

The committee appointed on missions reported as follows: That the time has now arrived for us as a denomination to take some prominent and decisive action in favor of the missionary cause; that before the adjournment of this Conference such action should be taken. and that something like the following plan is recommended by the committee to be adopted.

Let a committee of five be appointed by this Conference, to transact such business and under such organization, as to them shall appear proper for the getting up and promoting the missionary cause, and that said committee report to the next annual Conference, for the further matering said organization, and a more extended action and they would respectfully the concern of said resolution of Conference.

Resolved, That each local and itinerant minister of this Conference bring the subject of missions before their respective churches, on suitable occasions, at least once a year or oftener and solicit subscriptions for the same.

The following persons were elected to draft a Constitution and by-laws to carry out the object of the foregoing resolution, to wit, C. F. Burdett, J. T. Anderson, C. A. Watson, Elder Cooley and J. A. Hoit.

The committee on Sabbath Schools ask leave to report through the year. The committee on the Itinerancy through their chairman read the following report, viz:

Elder A. Cooley rides the New River Circuit, which includes the following churches: Union, Concord, Liberty, Bethlehem, Mount Zion, Apples Chapel, Zion Hill and Shallow Ford.

Elder W. A. C. Hudson rides the Deep River Circuit, which includes Parks Cross Roads, Pleasant Ridge, Ohio, Christian Valley, Irene, Liberty, Zoe Salem, Pleasant Grove and Zion Oak.

That Elder J. A. Cole rides the circuit including the following churches: New Hope, New Providence, Pleasant Hill, Unity, Rocky Chapel, O'Neilsys Chapel and Wilsons.

That Rev. J. Andrieck rides the Dans River Circuit including the following churches: Good Hope, Upper Chapel, Milton, Dutch Creek, Sharon, Jerusalem, Liberty, Union, and Union Chapel [illegible] to.

Agreed that Elder A. Cole deliver the next annual address to Conference and that Elder G. W. Walker be his alternate.

On motion resolved that the thanks of this Conference be rendered

to the community, for their hospitality in entertaining the members of Conference during its present session. and also thanks of Conference to the moderator and Secretary for the prompt and efficient manner in which they have discharged their duties.

Conference then adjourned.

A. D. Anderson Moderator.

T. J. Jenkins, Secretary.

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Minutes of the North Carolina and Va Christian Conference held at Mount Pleasant Pendleton County N. C. on Saturday, Sunday and 4th 1885. The Conference was called to order by the action of W. F. Watson Prof A. D. Anderson was unanimously appointed moderator.

On motion of Elder T. J. Parker, Elder W. Hall of Va Va conf was invited to take a seat in the council chamber of this body.

The following Elders answered to their names and took their seats.

Elders Jul Lyle, Jos. L. Conley, Alfred Lyle, G. W. Collins, Jesse A. Turner, S. S. Evans, A. Staley, Joseph Albright, Geo. Bryant Thos. J. Parker, T. C. Moffitt, A. T. Tinnin, A. Lesley, Abijah Irvine

Licentiates.

Wm. Civit, F. L. Graves, Alfred Lyle,

Letters were received from the various churches and read, and the following delegates enrolled:

A. D. Anderson, John Connell, W. Walker, Harrison Tinnin, J. Newter, G. C. Shields, J. Sawyer, S. K. Watson, A. C. Harrison, A. Gillian, W. Hopkins, Lewis J. Lyle, Peter Flanagan, Henry Lyle, J. Lee, A. Tinnin, S. Lyle, Lewis Conley, S. . Graves, J. Lee, W. Brown, William J. Graves, J. C. Graves, W. Brown, J. T. Connell, J. J. Williamson, T. J. Parker, J. A. Turnerton, A. Moffitt, J. Lowe, A. J. Gaspar, J. W. Levy, J. . Staley, J. Albright, J. Bollman, J. T. Hatch, J. Neal, J. J. Tate, J. Blue, A. Lesley, A. C. Harlston, J. F. O'Kelley, W. Walker, Henry T. Parker, Lewis Crowd, J. Brown, J. T. Ward, E. . Moffitt, Stephen T. Tinnin, Martin Tuttle,

The minutes of the last conf was then read when on motion Elder A. Lyle proceeded to deliver the annual sermon.-

On motion of Elder A. Lesley, that the thanks of the council be tendered Conference.

On motion Conference adjourned at 9 o'clock an Elder Abijah Irvine by Elder Brown.

Conf met according to adjournment. Prayer by Elder T. J. Tallian.

The Chair announced the following Comm (to wit) To regulate the hours of preaching, and have the same filled, A. Fowler, Stephen Apple, and S. A. Martin.

On Ordination
Elders E. J. Fowler, Sal Apple, C. C. Walker, A. Apple, C. F. Evans,

On the Tending of Elders and Licentiates
Alfred Loring, J. Spence, Elias Apple, J. F. Baker, and J. Allen.

On motion a committee consisting of J. A. Thomas, J. Loring, E. Apple, C. J. Fowler and L. Insley, were appointed to devise some plan to raise funds for the relief of the Grahams Institute.

The committee appointed to draft a constitution and the Covenant of the home Missionary Society reported the same which was laid on the table until 9 o'clock, tomorrow morning.

On motion Conf adjourned to 2 o'clock.

Prayer by Elder Insley.

Conf met, Prayer by Elder Insley.

On motion, Elder Tenny of the North Co Conf was invited to take a seat as an honorary member, of this Conf

On motion of Elder J. A. Loring, the 2 treasurers consisting of 2 Elders, a right to confer Elders orders, without consideration of Conf which on motion, after being amended, was adopted in the negative. NB

The committee on Ordination reported favorably on the petition from Chalmersford Church, when the Church unanimously Elder J. C. Holt & Apple, and B. G. Walker, a presbytery be held on Mr. Pellit, and ordain him to the office of an Elder.

The Committee on the Discussion of the Temperance question reported favorably with 3 exceptions, two of which was unnecessarily and rationally adjusted Elder E. Apple and J. A. Thomas were appointed to investigate the other case and report to next Conference.

On motion of A. Insley the following was amended and adopted.

Whereas we have witnessed with painful emotion the sinful effects of using ardent spirits as a beverage and further witnessed the good produced by the Temperance reform. Therefore be that we Christians and lovers of morality, we feel called, even, as a Conf to manifest our disapprobation of the practice of using, buying and selling or using as a beverage intoxicating liquors, and we hereby pledge ourselves, as a Conf of Temperance, everywhere to use every exertion in our power to get rid of a practice so pernicious in its consequences.

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Conf adjourned to handle light.
Prayer by Elder Webb.

Conf met prayer by Bro. Olvet.

On motion of Elder Inman, the Conf appointed the following persons an executive committee for the next Conf year, to wit, Stephen Angle, Alfred Taylor, J. H. Webb, and Thos. L. Kelley.

On motion, resolved, that the interest of the Church in the south, demands that our periodical the Herald can be published and the circulation increased, and we advise our brethren to take it, and all our ministers to act as agents, in obtaining subscribers, and collecting all the funds, from all quarters and forward the same to the publishing agent.

The resolution of the Ex on Conf relative to the memorial this Conf was taken up and after considerable discussion was unanimously adopted, and for the purpose of consummating the union of the two conferences, the following resolution was adopted.

Resolved That the ministers numbering the Ex on conference and the Church of the same be requested to represent themselves in the next annual meeting of this Conference, when the union of the two will be consummated.

On motion The next session of this Conf is ordered to be held at Geneva Chapel Cheshire County, to commence at handle light on Thursday evening, before the 2 Sabbath in Oct 1854.

On motion Conf adjourned to 2 o'clock. Prayer, Perkins.

Met pr. Prayer by E. D. Freeman.

The Committee of the Ex on Conference report as taken up, and after considerable discussion respecting, after which in order to get members and other funds, that instead the remaining portion of the evening session of Conf

Conf adjourned to 2 o'clock. Prayer by J. S. Potter.

Met Conf prayer by Bro Corbett.

On motion of J. Moses ordered that minutes be revised by a committee of this Conf

The committee on the Kirtland Institute report that they have examined and speak of the Institute very favorably.

The committee with the following report on the best arrangements for the ministry for the ensuing year,
Elder S. Angle the following charges
Lake, Wilcox, Gurley, Johnson, Hilton and Hanson, Hilton and Hanson being

Elder T. Jewler New Providence Clement Hill, Cain Creek Church, St. Vincent, Clement Hill, Hill, Christian Union, Duff Town, [illegible] Town, Cape Cheryl.

Elder. Isaiah Hamilton, Cove Chapel, Cove Cape, Elder [illegible], Elder and Elder Hill.

Elder [illegible]
Hamilton Chapel, Cove Chapel, Marion, New Grove, [illegible] Liberty.

Elder L. A. [illegible]
Liberty Grove, Jordan Chapel, Jordan Hill, [illegible] Concord, Peter, Chipman.

Elder J. Jewler (Church Council), [illegible] Settlement, Cain Chapel, Cedar Grove, [illegible] Hill, [illegible] Cedar Grove.

In noting the following we invited Jesus to be an almighty God to remove from Africa to Jewler, the [illegible] this Conference.

Resolved, therefore, that although we feel in view of the epidemic disappearance of Christ's religion, it is still [illegible] before that we have been [illegible] of our Saviour [illegible].

Resolved, that this Conference [illegible] Council [illegible], and [illegible] assistance to the Reverend Elder [illegible] of the General Conference matter in this consideration of Christ [illegible], as the [illegible] Bailey. The [illegible] of the [illegible] of all things earthly, and also of Satan [illegible] to our General Conference and be [illegible] for an earlier [illegible] Conference.

We notice [illegible] that [illegible] Jewler to [illegible] to present [illegible] for the purpose of [illegible] the life of Christ among [illegible].

We notice that [illegible] Hill [illegible] and [illegible] of [illegible].

The committee to [illegible] the only [illegible] at the place of Elder Jewler [illegible].

We notice and [illegible] for the support of [illegible] the [illegible] Conference, [illegible] and [illegible] Conference.

We notice that the [illegible] of the Church of this place and the friends for the [illegible] they have [illegible] the [illegible] of Conference.

We notice, that the Church [illegible] the [illegible] and [illegible] for the [illegible] Church [illegible].

We [illegible] Reverend [illegible] and [illegible].

[illegible]
[illegible]

[illegible]

Minutes of the North Carolina and Va. Christian Conference, held at Ottelia Chapel on the 11th Oct. 1884.

The delegates of last Conf called the Conf to order, and on motion of Elder J. [illegible], T. H. Patterson, [illegible], and John Tennett [illegible], [illegible] Elder [illegible].

Prayer and Devotional by Patterson, [illegible], [illegible], Apple, T. J. Fowler, [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible] and [illegible].

The various churches being called which composed this Conference, the following delegates appeared and took their seats.

Union (Black) Chapel Caswell Co. N. C. [illegible] John Tennett, [illegible], [illegible], [illegible] and [illegible] Dalton.

Mount Zion Church
John [illegible], [illegible], [illegible], [illegible].

Antioch
[illegible], [illegible] Apple, [illegible] and [illegible].

New Providence
[illegible], [illegible] Forest, [illegible] Gregson, [illegible].

Higgins Chapel Guilford County N. C.
Benjamin Apple and [illegible] Apple.

Brown Chapel, Chatham County N. C.
John [illegible], John [illegible], [illegible], and [illegible].

Ottelia Chapel
J. J. [illegible], [illegible], [illegible] and [illegible].

Dayton
[illegible] Collier

Pleasant Hill
[illegible], [illegible] and [illegible].

Pleasant Grove
[illegible], and [illegible]

Popes Chapel Granville Co. N. C.
M [illegible], [illegible], B. J. Chatwell, and [illegible]

Good Hope
[illegible] and David [illegible]

[illegible] Grove Ed N. C.
[illegible], and M [illegible]

Parks Grove Guilford Co. N. C.
James [illegible] and [illegible]

Pleasant Ridge
Harmon Cox

Kedar Warren Co N. C.
W. Reid and J. Cole

Lebanan Caswella Co N. C.
W. H. Hamlett and T. R. Farmer

Union Halifax Va
P. M. Tuck and R. D. Jones

Liberty Grove
John C. Clark

Sharon, R. Talley

Raleigh, Wake Co N. C. W. Ross, J. Mitchell

Wilmington Newhanover Co N. Ca
W. V. Simpson and J. Bevaes

Shallow Well Moore Co N. Ca
J. Gunter, J. T. Parion and J. Marshburn

On Motion adjourned untill tomorrow morning

Friday morning Conference met according to adjournment Prayer by Elder H. Staley.

On Motion of Elder S. Apple, the letters from the Various Churches were read.

On Motion of the same Bro E. N. Hopkins was received as a member of this Conference.

On Motion Conf adjourned to meet at 2 o'clock P. M.

Conf Met agreeable to adjournment Prayer by Elder P. G. Tinsin.

The Conference Committee presented to the Conference the Credentials of Elder J. A. Turner and the action in said case by said Committee was on motion of Elder S. Apple fully notified, and his name dropped from the minutes.

The following Preamble and Resolution was unanimously passed. Whereas Elder Joseph Murray formerly a member of this Conference, has withdrawn from the Same and united with the Baptist Church Resolved that his name be droped from the record of this Conference.

Whereupon the Conference adjourned to meet at 7 o'clock, Prayer by E. N. Hopkins.

Conference met according to adjournment Prayer by Elder A.

Iseley.

It being announced that a committee consisting of Elders J. J. Hobby and H. B. Hayes from the North Carolina Christian Conference are in waiting; they were on motion received as such, and Conference agreed to hear from them.

Whereupon a proposition was made to the Conference by them, that the two Conferences, to wit: This the North Carolina and Virginia Christian Conference, and the North Carolina Christian Conference, of which they are members, be united so as to form but one Christian Conference, said proposition having heretofore been voted upon by both Conferences, and unanimously agreed to. The question being put, it was decided in the affirmative without a dissenting voice.

The name of the several ministers and Churches of said North Carolina Conference were on motion enrolled, to wit:- Ministers: Elders Littlejohn Utley, William Rollins, H. B. Hayes, James Hobby, Anthony Franks, E. Barber and John Hateley. Licentiates: W. N. Bragg. Churches: Raleigh Wilmington, Pleasant Hill, Pleasant Spring, Shallow Well, Moores Union, Christian Chapel, Pleasant Grove, Bethel an Zion.

On motion, agreed, that Brother J. W. Wellons be received as a licentiate and member of this Conference.

On motion, it was agreed that the next Session of this Conference be held at New Providence Church in the county of Alamance N. C., commencing on Thursday night before the 4th Sunday in October 1855.

On motion, Elder J. J. Hobby was appointed Assistant Clerk of Conference.

On motion, Bro. A. G. Anderson was appointed to deliver the Opening Address to the next annual Conference, and Elder B. N. Hopkins his alternate.

On motion, Brothers J. W. Wellons, B. N. Hopkins and J. J. Hobby were appointed delegates to the next Session of the Eastern Virginia Conference.

Resolved, That Conference hereafter take some more effective measures to sustain the Itinerancy.

On motion Conference then adjourned till tomorrow morning 9 o'clock. Prayer by Bro J. W. Wellons.

Conference met at 9 o'clock on Saturday morning agreeable to adjournment. Prayer by Bro A. G. Anderson.

On motion Conference went into the election for delegates to the Southern Christian Association, which resulted in the appointment of the following persons to wit; A. Iseley, J. J. Hobby, A. G. Anderson, C.G. Walker, T. J. Fowler, S. Apple, and H. B. Guthrie.

The following persons were then appointed the Conference Committee for the ensuing year; A. G. Anderson, J. Faucett, T. L. Hardin, E. F. Watson, and A. Woring.

Resolved, That one delegate from each church be Selected as a Committee on Itinerancy, to meet with the Itinerants, and that the said members shall be required to obligate themselves, each one for his church, and that the Itinerants make a report of the same to the next annual Conference, and that the report be published with the minutes.

On motion Conference adjourned to meet at 2 o'clock Prayer by Elder S. Apple.

Conference met agreeable to adjournment. Prayer by Elder A. Iseley.

On motion, Elder W. B. Mellons, a delegate from the Eastern Virginia Christian Conference, was invited to a seat in this Conference. Also, a like invitation was extended to Elder Isaac A. Walter, a delegate from the Miami Christian Conference Ohio, which each of the above named brethren availed themselves of, and took seats accordingly.

The committee on the standing of the Ministers beg leave to report, that after due examination, we report the ministers in good standing; but the following Licentiates, viz: William Craven, William Vivett, Murphy Owen, Isham Cagle, Joseph Frollinger and Old Joseph Evans, from information received, they are rather inactive in duty.

Thereupon the following resolution was introduced and passed by Conference, viz: That unless they become more active in the discharge of their duties, that their names be droped from the ministerial list.

The committee on ordination report; that after having examined Bros B. N. Hopkins, and William M. Bragg we are satisfied that they are well qualified to receive ordination as Elders; and we feel free to recommend the same.

And on motion the following Elders were appointed a Presbytery; viz: Thomas J. Fowler, M. B. Hayes and Solomon Apple to confer ordination on them.

Conference adjourned to 7 o'clock P. M.

Saturday night, Conference met. Prayer by Elder W. B. Mellons.

On motion, Thomas J. Fowler was elected Treasurer of the Conference fund.

On motion Conference ordered one Thousand copies of the minutes of the Conference to be printed in pamphlet form.

The Committee on Itinerancy, beg leave to report as follows, (viz) That the following Churches pledge themselves by their delegates for the following amounts.- No 1- Union. $25; Bethlehem $27; Concord $12; Brinstines $11; Liberty $8; Total $78.

No. 2- O'Kellys $15; Damascus $[illegible]; Smyrna $15; Pleasant Hill $25; Total

$75. No. 3- New Providence $25; Parks Cross Roads $15; Pleasant Ridge $10; Shallow Hill $30; Total $80.

Circuit No 1. is given to Robert G. Timmin,
" No 2. Is given to Josiah McCulley
" No 3. is given to J. W. Mellons

The committee on Temperance beg leave to report, That they have considered the subject, and find that the cause of Temperance is prospering in our Connexion. And we believe that the cause of Christ would be greatly advanced if the use of ardent spirits as a beverage and its traffic were entirely abandoned.

Resolved that this Conference highly approve of the course pursued by Elder Isaac N. Walter of Ohio, under the circumstances in resigning his position as one of the Vice Presidents in the Late General Convention, held in Cincinnati, Ohio.

The committee to whom the action of the General Convention at Cincinnati, on the subject of Slavery was committed make the following report.

Report.

Whereas, the General Convention of the Christian Church which convened at Cincinnati, Ohio, on the 4th instant(did in violation of the sacred principles, which we as a denomination have espoused, and the bond of union, which has heretofore bound the Christians in the North South and East and west together) passed resolutions, denouncing all southern slave holders; and virtually expelled the delegates from the South from that body; we, as a Conference, feel called upon to declare that we endorse the Sentiments contained in the minority report, presented by Elder W. B. Mellons, and which the said Convention refused to adopt.
Therefore;
Resolved, That we pity those members of the Christian Church in the free States, who have departed from our cherished principles, and withdrawn their fellowship from their Southern brethren, and while we feel disposed to treat them kindly, and to meet them at any time upon the old platform.- The right of private judgment and the liberty of conscience- the privilege and duty of all, yet we feel constrained to declare that we will no more cooperate with them until they return to the platform first adopted by the Christian Church in the United States.

Resolved furthermore, That we advise the Christian Conferences in the South, no more to be represented in the General Convention, until that body cease to make laws binding upon the consciences of a portion of its members.

Resolved also, That we advise our delegates to the Southern Christian Association, to take steps to get up a Southern Book Concern, and not to depend in future upon Northern publication.

Your committee to whom was refered the subject of Sunday Schools within

the bounds of the North Carolina and Virginia Christian Conference, beg leave to report, that we are more than ever convinced of the importance of having a Sunday School organized in every church in our bounds, and we recommend to this Conference this subject, hoping that some efficient plan may be formed for the advancement of this good and glorious cause. All of which is respectfully submitted.

Resolved, That this Conference highly appreciate the untiring exertions of the teachers in the Graham Institute, and that the members of Conference, individually, and generally, will lend a fostering hand to the same in future.

Resolved, That the Elders and Licentiates belonging to this Conference, be required to report in writing, annually, to Conference, of their services and the compensation received for said services during the year; the report to be made on Friday night.

Resolved, That we earnestly recommend our brethren use their best endeavors to enlarge the circulation of the Christian Sun-- Our Church Organ.

Whereas; since our last Session of this Conference, it hath pleased Almighty God, to call from labor to reward, our much esteemed brethren William Crank and John T. Petty, heretofore members of this Conference. Therefor;

Resolved, That we as members of this Conference, will cherish with Christian love and regard the memories of those departed brethren; and do hereby tender to the surviving friends and relatives, our sincere condolence and sympathy for their loss.

Resolved that this Conference tender their thanks to the brethren and friends at O'Kelly's Chapel for their kind and hospitable manner which they entertained the Delegates at this Conference.

A. G. Anderson, Moderator

John Faucett Clerk

Minutes of the North Carolina and Virginia Conference 1855
Thursday evening October 25th 1855.

Pursuance to adjournment of Conference last year, Conference met at New Providence Alamance Co N. C. and was called to order by A. G. Anderson.

On motion of N. W. Watson, A. G. Anderson was chosen Moderator for the ensuing year.

The Letters from the Churches were called for, and the following delegates being present, came forward and had their names enrolled. Elders T. J. Fowler, S. S. Swift, B. N. Hopkins, G. G. Walker, J. J. Hobby, J. P. Holt, N. B. Hayes, J. Albright, T. G. Craven, S. G. Evans, W. M. Bragg, Sol Apple, A. Apple, I. Iseley, W. M. Boykin, Thos Truitt and S. C. Timmin.

Licentiates. J. M. Mellons, J. McCulloch and W. M. Craven.

Delegates and Churches

Apples Chapel, B. Appple, H. Apple, J. Hufhines, George Christman, and Ase Clapp.

Bethlehem- Jacob Morton, Wm Swain, H. Tickle, and S. Iceland.

Bethel- Joseph Brown and Nara Boon
Christian Union, John Owen
Damascus- Wilson Pritchett and Mathew McCauley.

Hanks Chapel- J. W. Hatch, John Bland, W. F. Petty, J. H. Bland, and J. N. Ferrell.

Mount Bethel- B. Troxler

Pleasant Ridge- Daniel Brown.

Lebanon Caswell Co.- Ambrose Jones and James M. Smith.

Union Halifax Va. W. D. Jones, P. M. Tuck, A. J. Chandler and C. H. Winfree.

Raleigh) B. B. Buffalo.

O'Kelly's Chapel. J. Castleburr and Levis Harward.

Pleasant Grove, Halifax Va.- Archer Farmer.

Popes Chapel, Granville Co. N. C.- John Blackley and Robert H. Lully.

Good Hope, - " " " "- David Bragg

Parks Cross Roads.- Nicholas Dafford and Horace Blair.

Shallow Well- John A. Gunter and Wm Love.

Shallow Ford- John Channing and G. C. Brown

Concord, Caswell Co. N. C.- John Garrison.

Shady Grove- E. Freeman

New Providence - P. R. Hardin, J. A. Tourrentine, Baker Grayson, John Harden, Henry Tarpley, and G. W. Holt.

Zion- Wm R. Mathias.

Moore Union- Moore Co. James T. Thomas.

Pleasant Grove, Randolph Co. N. C.- J. Horton and M. Wilson.

Shilo, Randolph Co. N. C.- Wm Macon, D. W. Albright.

Union Chapel, Alamance Co. N. C.- H. Weedon, B. Hazell. John G. Garrison, Henry Garrison, H. C. Hurdle, John Faucett, Andrew Noble, Thos. Graham and Dr. J. H. Graham.

Mount Zion- Thomas Lynch, S. Crawford and John Compton.

On motion, The reading of the letters were postponed until tomorrow morning.
On motion,
Resolved, That the Chair appoint the usual committees. Conference adjourned. Prayer by Elder Holt.

Conference met at 9 O'clock Friday morning. Prayer by Elder W. H. Bragg.

The Moderator announced the following committees:
On the Character and Standing of Ministers: John Faucett, T. L. Hardin, Bingham Apple, Jacob Norton and Ambrose Jones.

On Ordination,- Elders T. J. Fowler, A. Apple, Solomon Apple, W. H. Bragg, E. T. Evans, and E. T. Hopkins.

On Sunday Schools- Elders J. S. Swift, J. M. Holt, and C. T. Walker.

On Temperance- Josiah McCulloch, J. J. Hobby and M. B. Hayes.

On Education- Elders J. S. Swift, Wm M. Bragg, J. M. Holt, and A. Iseley.

On Itinerancy- Thos. Lynch, Sr Macon, Bingham Apple, E. L. Duck, and J. W. Smith.

To regulate the hours of preaching and fill the same,- John Warden, J. W. Hatch, Bennet Hazell, Nicholas Halford and L. Farmer.

On motion, The letters from the difference churches were then read by the Secretary.

A letter from Elder W. B. Mellons was presented and by Elder Hopkin, which was ordered to be read, when, - On motion. The same was referred to the following committees. Elders A. Iseley, J. M. Holt, A. Apple, J. J. Hobby and W. H. Bragg.

Conference adjourned to 2o'clock. Prayer by A. Apple.

Conference met pursuant to adjournment. Prayer by E. T. Evans.

On motion,
Resolved, That the next Session of this Conference be held at Hank's Chapel, commencing on thursday before the Second Sabbath in October next.

The committee to whom was refered the letter of Elder Mellons, submitted the following report, which after some discussion, was adopted:

Report

The committee to whom was referred the subject of a Southern Convention beg leave to report
After doing what they can to appreciate the importance of the subject, and arrive at intelligent conclusions, your committee are compelled to acknowledge that they are unable from the wantof an acquaintance with the extent to which Christian Societies or Conferences exist in the Southern States, to know how far our feelings should become enlisted,

and how positively and decidedly they should throw themselves into the advocacy of a measure which, under certain circumstances might be productive of incalculable good to the entire South. We are apprised of the fact, that there are brethren living in certain sections of the States south and west of us who entertain identically the sentiments which have governed us in the separate organization, and cooperation of the churches with which we are more particular connected. The committee can not lose sight of the error which might be committed in urging a General Convention South, analogus to the blunder which has been committed heretofore in our efforts to effect a union with the North, which so far endangered our identity as a church, as not to be exceeded save by the blindness which prompted those efforts.
It is recommended by the committee as safe, and perhaps prudent, to appoint a committee of Correspondence to confer, by writing, with all the Christians in the southern States, setting forth our views of organization, and our sentiments, as a body, leaving it discretionary with that committee to decide upon what action farther should be taken, also fix upon a time and place suitable for holding said Convention, and to decide upon the ratio of representation.

Respectfully submitted. October 26th, 1855.

A. Iseley, Chair Com.

On motion,

A committee, consisting of Elders A. Iseley, J. M. Holt, and J. J. Hobby, were appointed in pursuance of the recommendation of the above report.

Resolved, That Elder B. N. Hopkins be appointed to deliver the address to Conference at its next annual session. A letter was received from Elder Minnis of Tennessee and ordered to be read, and on motion, referred to the Committee on Ordination.

Conference adjourned.

Conference met at candle light.

In pursuance of last Conference, Ministers submitted their reports.

Ministers, or Parochial reports.

Committee on Itinerancy begged to submit the following

Report

O'Kelly's, Pleasant Spring, Christian Chapel, Sells, Bethel, Smyrna, Pleasant Hill, Hanks Chapel.

L. C. Tinnin, Itinerant.

Libery Grove, Sharon, Union Halifax, Reece's Chapel.

B. N. Hopkins, Itinerant.

Union Chapel, Mount Zion, Bethlehem, Concord, Liberty, Brisentines, Vests S. House.

J. J. Hobby, Itinerant.

zion, Moore Union, Shallow Ford, Centerville, Acorn Ridge, Brax's Chapel, Shady Grove, Christian Union, Pleasant Grove, Philo, Pleasant Ridge, Park's Cross Roads.

J. M. Mellons, Itinerant.

Conference adjourned.

Saturday Morning Oct. 17th 1868.

Conference met.

The Committee to whom was referred the subject of Education begged leave to report. Leave being granted, the report was received, read and on motion, adopted.

Report.

The committee to whom was referred the subject of education, beg leave respectfully to report, that they consider a thorough system of discipleship, such as Christ and his apostles so imperatively enjoined, as indispensable to the success of the Christian cause. They believe that it is the truth alone which will make us free from bigotry, sectarianism and other evils, of which we complain: that the verification of the promise, "Lo I am with you," can never be fully realized without a rigid adherence to the terms of the commission to which it is annexed; that the observance of all things whatsoever Christ has commanded, is the result of the teaching and discipleship it requires.

Without high moral and religious culture, and an enlarged acquaintance with the Scriptures, the profession we make to the world inviting us to judge us by the law of liberty, only to find us wanting, and our pretentions and claims altogether vain.

Compelled as we are by our position to be the most enlightened church in Christendom or the most despised it becomes necessary to consider well the whole process of coming to that stature of a perfect man in Christ Jesus, to which our commission, if obeyed and examined, will enable us to arrive.

In the judgment of your Committee, the first thing requisite is, fully to prepare ministers for performing the work enjoined in that commission; and prepared, it is evident that they can not be, until they have first learned themselves what they are required to teach others.

As the disciples of Christ were first taught by him, before he commissioned them, so must it be now.

It is recommended, therefore, that suitable provision should be made for enabling such as desire it, to study the Scriptures, in the language in which they were originally written; and also, to make such other acquisitions as are necessary to make them preachers for the learned as well as illiterate, and workmen that need not be ashamed, either in city or country.

As a means of attaining an object, so desirable, it is suggested that such as can teach should receive their ~~tuition~~ tuition at the Institute, without any other charge than such assistance as they can render, without consuming more than an hour of their time each day. And it is considered but reasonable that all who received their tuition, gratuitously, should be liable thus to be called on.

2nd. That churches and individuals should be encouraged to assist pious young men, by the endowment of scholarships or otherwise.

3rd. That a standing committee or board of Education be appointed, that

shall be authorized and empowered to devise and execute any practicable plan for raising funds, to endow a Preacher's Home, Biblical School or make any other suitable provision for the wants of the church, in this respect.

4th. Said committee shall have power to appoint a Secretary, Treasurer and other officers and agents.

5th. They shall be required not only to make annual reports to Conference, through their Secretary and treasurer, but also to keep a faithful record of their proceedings for the inspection of the Conference.

As to their powers that may be granted to said committee, or withheld, it is deemed unnecessary to make any suggestions that would seem to anticipate the instructions of Conference to said committee.

All of which is respectfully submitted by the Committee.

J. A. Swift, etc.

Resolved, That a committee of three be appointed to confer with the Building Committee of the Graham Institute and investigate the financial condition of the same.

Whereupon, the Moderator appointed as said committee, Elders A. Imley, E. N. Hopkins, E. E. Evans and Boykin.

On motion, E. N. Hopkins, A. Apple, and J. E. Wellons were appointed delegates to the next annual meeting of the Virginia Conference.

On motion, The following persons were appointed a Conference Committee for the ensuing year: F. M. Hardin, J. A. Hatch, E. Apple, Jacob Morton and E. P. Watson.

The Committee on Sunday Schools made their report, which was received read and adopted.

Report
of the Committee on Sunday Schools.

The committee to whom was referred the subject of Sunday Schools, would recommend that each Minister within the bounds of this Conference, call the attention of the churches in his field of labor to this important subject.

2nd. That the American Sunday School Union be requested to send an agent among the churches or to appoint one nominated by Conference to act in this capacity.

3rd. That if practicable, the churches also be addressed on this subject through the medium of the Christian Sun.

But after all the usefulness of Sunday Schools will depend much upon the moral and religious culture which the teachers have themselves received from other sources. Hence the importance of introducing the Bible as a text book into the Institute and other Schools.

All of which is respectfully submitted by the committee.

J. S. Swift, Chr

The committee on Temperance submitted the following report, which was received, read and adopted.

Report

Your committee to whom was referred the subject of Temperance, beg leave to report the following: Whereas your committee has seen the incalculable evil that has grown out of the habitual use of ardent spirits, and the good that has grown out of Temperance, for us.

Resolved, That we as a conference disapprobate the use of spirits, as a beverage, and will aid the temperance reform in a prudent way, in banishing this grim monster from the land.

All of which is respectfully submitted.

J. McCulloch
J. J. Hobby,
W. B. Hayes } comm.

Resolved, That the churches composing this Conference hereafter, send up with their delegates a proportionate amount of funds to defray the expenses of publishing the Minutes of the Same.

Resolved, That the opinion of this Conference be taken whether they will or not abolish the Itinerancy.

Which resolution, after some discussion, was unanimously decided in the negative.

Conference adjourned to 2 o'clock.

Conference met. Prayer by S. Apple.

The Committee on Ordination beared leave to report, through Elder B. N. Hopkins. Said report received, read and adopted.

Report.

We, your committee, to whom was referred the subject of ordination, beg leave to report, that we have carefully examined the Subject, and find the uniform practice of our Church has been to confer ordination by Presbyteries alone; in view of this fact, your committee would cordially recommend a strict adherence to former usages, unless in extreme or emergent cases. All of which is respectfully submitted.

Thomas J. Fowler
A. Apple
B. N. Hopkins
F. G. Evans } Committee

On Motion,

Resolved, That Bro Josiah McCulloch be recommended to the American Sunday School Union, as a suitable person to aid as agent for the same, in organizing Sunday Schools throughout the bounds of this Conference and elsewhere.

On motion, Conference adjourned.

Conference met. Prayer By J. S. Swift.

The committee on the Character of the Ministers, reported. Report received, read and adopted.

Report.
of the Committee on the Character and Standing of the Ministry.

Your committee on the character and standing of the ministry, beg leave to report that upon investigation, they find all the ministers of our Church in good standing in their different churches, with the exception of our Bro. Wm. Kivitt, who they find to be guilty of immoral conduct, as we believe inconsistant with the character of a Christian and minister.

We would farther report, that the following Brethren viz: Bros. Joseph Trolinger, Abner Apple, Isham Cagle, Murphy Owens, Wm. Jordan, Ashbell Nelson and Bro. Madison, as remiss in duty, by not complying with the resolution of last Conference, requiring them to report their services, etc.

All of which is respectfully submitted.

John Faucett. Chr.

The following were appointed a committee to wait on Bro. Kivett, and report to the Conference Committee the result of their action at as early day as possible. (The names of the committee not published with the Minutes). On motion of B. N. Hopkins, the following was adopted.

Whereas a Seperation between the Christian Church North and South has been effected, and whereas the Church South has been dependant to a greater or less extent upon the Church North for her Church literature and publication.

Resolved, Therefore, That we, as a Conference, enjoin upon the Ministers and delegates composing this Conference to use their best endeavors to raise funds to send up to the next meeting of conference with a view of creating a Southern Book Concern, to be under the control of the Southern Christian Association; and we most heartily solicit the aid and co-operation of all Christian Conferences, in their good and glorious enterprise.

Resolved, That this conference authorize the Brother who may be sent

by the Missionary Society to visit the churches in Tennessee, and assist Bro. Minnis in forming a Presbytery and ordaining the Bro. to the office of Elder, according to the recommendation of the churches.

The committee to whom was referred the letters from Lebanon church, submitted the following report,- which was received and adopted.

Report.

The committee to whom was referred the subject of dissaffection and controversy existing in the church at Lebanon, report,- That with anxious and prayerful feeling the committee have made suitable inquiries, and heard the statementsof brethren representing the different factions, and feel sorrow in giving the opinion, that all the parties concerned are, more or less in fault: That the delegates from that church have a right to a seat in conference, but that both letters be rejected: That Brethren Holt and Iseley visit that church at an early day, to try to effect a reconciliation: That Conference do not send them an Itinerant this year, but leave it to the action of that church, when reconciled, to make their own arrangement about a preacher

Oct 27th, 1855. J. A. Holt, Chr

On motion, Elders Holt and Iseley were appointed to visit Lebanon church, and to use their best endeavors to settle the difficulty existing among the Brethren.

The committee to whom was referred the subject of assisting the brethren at Wilmington, submitted their report, and, on motion,

Resolved, That Conference recommend the Ministers of the same to take up a collection in their various congregations, at as early a day as practicable, for the relief of the church at Wilmington, and forward them the same.

Resolved, That Conference recommend the Christian Sun, as a paper, every way, worthy the patronage of the religious community.

The committee to erect Tomb Stones to the graves of Elders O'Kelley and Kerr, deceased, reported, and report adopted.

Resolved, That the Secretary drew up the usual resolutions of condolence, and forward a copy of the same to the family of our deceased Bro. Moffitt.

On motion of Elder J. C. Swift,
Resolved, That in order to provide for a regular influx of Ministers in the Christian Church, the ministers of this Conference use their efforts to get pious young men educated, and to engage in the same.

Resolved, That the thanks of this conference be tendered to the brethren and friends in this vicinity for the very cordial and hospitable manner in which they have entertained this Conference during its Session.

Resolved, That Bro. G. G. Walker, be appointed Agent for the brethren

Institute, and that he be allowed as a compensation for the same 125 dollars per month.

Resolved, That the thanks of this conference be tendered the Moderator and Secretary for the faithful discharge of their duties.

On motion Conference adjourned to the time and place designated. Prayer by J. R. Holt.

A. E. Anderson, Moderator.

E. F. Yateson Secretary.

Copy of 1857 Minutes found in Kennedy Cabinet — Found copy

Minutes of the 31st Annual session of the N. C. and Va Christian Conference held at Hanks Chapel Chatham Co N. C. on the 27th 28th and 29th of October 1856.

The North Carolina and Va. Christian Conference met pursuant to adjournment with the Church at Hanks Chapel and was organized by choosing Elder Alfred Iseley President Dr. J. H. Graham Vice President J. A. Turrentine Secretary and Robt A. Forest Assistant Secretary.

Ministers present A. Staley, I. I. Holden, J. F. Jordan, J. M. Holt, J. Truitt, J. Apple, Wm Rollins, T. J. Fowler, B. N. Hopkins, C. C. Walker, J. J. Hobbs, J. Albright, R. G. Tinsin, J. McBurlock, I. N. Bragg, and A. Iseley

Licentiates J. T. Wellons, and Wm A. Craven.

Ministers absent A. Craven, A. M. Nelson, R. H. Jordan, J. A. Holt, C. Truitt, A. Apple, C. Apple, N. B. Hayes, L. Lambeth, J. M. Minnis, D. C. Evans, L. Utley, J. C. Swift, T. H. Jeter.

Licentiates absent J. Evans, L. Owens, A. J. Rich, A. Apple, L. C. Madison J. Trollinger.

The following churches were represented viz: Bethlehem, Alamance, Co. A. Isley, J. A. Underwood, Bethel Chatham Co R. Boon J. M. Boon Browns Chapel, Randolph Co Wm Brown Damascus J. Couch W. Pritchard Fullers Franklin Co Z. Fuller. Good Hope Granville D. Bragg, J. W. Dillard Hanks Chatham J. M. Parrell, A. Hatch, Wm Gunter E. Learn. Hebanon Caswell J. A. Smith J. T. Farmer, Mt. Bethel Rockingham J. Strader, Mt. Zion Orange Co T. Lynch. Mt. Auburn Warren Co. Wm T. Reed. Moore Union, Moore Co. D. Thomas. O'Kellys Chapel, Chatham, A. Loring, L. Mulholland, R. Howard, J. J Jenkins. Christian Chapel Chatham Co. J. Gunter, Pleasant Hill Chatham Co. B. Ray, J. Henshaw, T. Ray E. McPherson.
Parks X Roads Randolph Co J. Stout and . Vestal.
Pleasant Grove " " Wm Brown L. Macon B. Vestire.
New Providence, Alamance Co J. A. Turrentine R. M. Forest J. A. T. Fowler
Popes Chapel Granville Co A. C. Winston, B. J. Blackley.
Shady Grove Montgomery " D. Mitchel
Shiloh Randolph " T. D. Moffitt and R. Craven.

Shallow Well Moore Co C. C. Wicker J. Barber
Smyrna Chatham Co. G. Guthrie
Pleasant Ridge Randolph Co. A. Brown, M. Henson
Union Alamance Co. J. H. Graham, W. B. McCray, M. C. Hurdle
Zion Chatham Co. Wm Dickens
Zion Hill Rockingham Co L. Dodson

The following churches were unrepresented
Pleasant Spring Lake Co. Raleigh, Concord, Liberty, Shallow Ford, Belle Acorn Ridge, Shiloh Falls Factory Lucas West Christian Union, Wilmington, Pleasant Grove, Liberty Grove Sharon Apples Chapel Pleasant Hill Union Chapel Concord.

Conference fully organized, Eld T. J. Fowler led in prayer.

A committee was appointed on rules, who reported, The report was adopted.

Elder L. B. Mellons of the Eastern Va Conference being present was invited to a seat in Conference.

On motion, T. J. Fowler J. T. Hatch and M. C. Hurdle were appointed a committee on religious exercises.

Conference then adjourned until Friday morn at 9 o'clock. Prayer by Eld G. G. Walker.

Friday 1st Inst

Conference convened and was opened by singing and prayer by Eld L. B. Mellons. The roll was called and the minutes of the previous day were read.

The committee appointed at the last Conference to investigate certain charges preferred against Wm Rivitt a licentiate reported the charges fully sustained, whereupon the said Wm Rivitt was unanimously expelled from the Conference.

B. H. Hopkins, E. S. Watson, A. G. Anderson, T. G. Timmin, A. N. Bragg, and J. L. Mellons were appointed delegates to the next meeting of the Southern Christian Association. The following were appointed alternates (viz) A. Iseley, M. C. Hurdle, J. H. Graham, T. J. Fowler and J. J. Robby.

All the delegates to the Association were also appointed visitors to the Eastern Va Conference Eld J. J. Robby and L. Utley were appointed messengers to the next meeting of the Georgia Conference.

Conference then took a recess to 2 o'clock P. M.

2 o'clock P. M.
Conference met. The following committees were appointed.

Itinerancy T. W. Mead, J. Hatch A. G. Winston M. C. Hurdle and M. Murchison.
Temperance M. Staley, J. McCulloch J. W. Mellons.
Ordination B. H. Hopkins, T. J. Fowler G. G. Walker, A. N. Bragg, and J. Albright.

Education. B. N. Hopkins, T. J. Fowler and A. H. Forest.

On motion of J. McCulloch the thanks of the Conference were tendered to Elder B. N. Hopkins, for the excellent opening address delivered by him and a copy solicited for publication.

Elder Alfred Isley was appointed to procure and have erected a suitable monument at the grave of Eld Daniel T. Kerr in memory of that great and good man; and he was also authorized to confer with the Masonic Lodge at Pittsborough and receive any contribution they may be willing to make for the erection of the said monument.

Letters from the Churches were then called for and read.

On motion of Eld B. N. Hopkins the following preamble and resolutions were unanimously adopted.

Whereas at a Convention of delegates from the several Christian Conferences in the Southern States recently held at Union Chapel Alamance Co N. C. a plan for the better organization of churches conferences and a General Convention, was adopted and recommended to the churches and conferences for their consideration and adoption therefore

1st. Resolved That we adopt the plan proposed by the said convention, for the organization of conferences and appoint a committee to draft rules of order for the government of this conference in accordance with the plan proposed by the said convention.

2nd Resolved That we recommend the churches connected with this conference to adopt the plan for the organization of churches recommended by the convention, and further we recommend every Minister belonging to this conference to lay the matter before the churches of his charge for their action as early as practicable.

The Conference then appointed B. N. Hopkins J. McCulloch and C. T. Walker, a committee to draft rules for the future government of the Conference.

Conference then adjourned to 7 o'clock P. M.

7 o'clock P. M.

Conference met. On motion of J. J. Mellons the ministers present made their ministerial report.

On motion of J. McCulloch the committee appointed at the last conference to confer with the building Committee and Trustees of Graham Institute made their report. The report was received and the committee discharged. The amount of money sent up by the different churches to defray the expenses of printing the minutes was handed in.

Conference then adjourned to Saturday Morning 9 o'clock. Prayer by Eld J. McCulloch

Saturday Morning Oct 11th

Conference met. Prayer by Wm M. Staley. Minutes of yesterday were read. Committee appointed to examine into the standing of Ministry reported.

Report.

The committee on the standing of the Ministry connected with this Conference would report that upon a full investigation they find all the ministers connected with this Conference in good standing in their respective churches.

Respectfully submitted

M. M. Read Chr

The committee on Temperance report.

Report

We the committee on the subject of Temperance, fully aware of the delicate position we occupy, report We know that the minds of all men are not agreed upon this subject. The prejudice of education coupled with individual interest has prevented some from giving their support to the great Temperance reform, while others have seen the light and are rejoicing in it. Having examined the subject thoroughly we are fully convinced that the manufacture, sale and use of ardent spirits as a beverage is one of the greatest, if not the greatest, of all evils with which our country is cursed; we regard it as one of the greatest hindrances to the success of the gospel and the greatest of all injuries to the church of Christ. In view of which we offer the following resolutions

1st. Resolved That we as a body of Christians taking Christ for our Head and the Bible for our guide disapprobate the manufacture sale and use of ardent spirits as a beverage and most earnestly entreat our brethren every where to join with us in discountenancing its manufacture sale and use as a beverage.

2nd. Resolved that the Pastors of Churches and Itinerant Ministers be requested to deliver one discourse at least at each of their appointments on this subject during the Conference year.

Respectfully Submitted

Martin Staley Chairman

Conference then adjourned to 2 o'clock P. M.

2 o'clock P. M.

Conference again convened.

The committee on ordination make the following report.

We, the Committee, to whom was referred the subject of Ordination would report that we have carefully and prayfully examined the claims of the brethren who have petitioned to unite with Conference as Licentiates and are unanimously agreed in the opinion that the petitions

of the said brethren cannot be entertained by the committee in view of the conference having adopted rules of government, one of which requires all licentiates to come recommended to Conference by the church of which they are members.

Your committee have examined the petition from the different churches requesting the ordination of Bros J. W. Wellons and Wm M. Craven at this session of Conference. We have examined the said brethren in reference to their qualification for the Elders Office and are of the opinion that it may be for the good of our cause and the glory of God that the said brethren be set apart to the office of Elder and therefore recommend them to the Conference for ordination and further recommend that three Elders be appointed a Presbytery to ordain and set apart the said brethren to the office of Elder tomorrow morning at 10 o'clock.

Your committee being deeply impressed with the importance of ministerial qualification in our church and being desirous that a more efficient and effective plan may be pursued by those who are aspiring to become ministers of Christ would recommend most cheerfully and earnestly the following studies to be pursued by every individual who may desire to unite with this Conference.

1st. Personal Piety and the motives for entering the Christian ministry.
2d. The evidences of Christianity.
3d. Natural and revealed Theology
4th. Church History
5th. The best rules for sermonizing
6th. Church Government.

Your committee would further recommend the importance of appointing an Examining and Ordination committee whose duty it shall be to examine all licentiates of Conference at each annual session and also to examine all who shall apply for Elders orders and upon the recommendation of the said Committee Conference shall be governed in reference to all candidates.

D. N. Hopkins, Chr.

The report was ~~secured~~ received and adopted and Elders T. J. Fowler Alfred Isclay and W. B. Wellons were appointed the Presbytery to ordain Bros J. W. Wellons and Wm M. Craven in accordance with the recommendation of the committee.

Bld T. J. Fowler Treasurer of the Conference made a verbal report which he was requested to write out and hand to the Secretary to be published with the minutes

Report

The Treasurer would report that he has received the sum of $50.65/100 from the following individuals and churches.

Mt Auburn Church $5.65/100 ... Clouse $5.00 Dr. J. H. Graham $2.00 J. N. Farrell $5.00 A. D. Jones $5.00 $5.00 R. H. Tuck $5.00 J. Bland $2.00 Ira Henshaw $1.00 J. N. Parish $1.00 J. M. Gunter $1.00

J. T. Burrell [illegible]5.00 W. C. Winston [illegible]5.00 Willis Pearce [illegible]5.00, J. W. Jenkins [illegible]2.50 Sawe Jenkins [illegible]1.00 Total [illegible]50.65/100

Respectfully submitted

T. J. Fowler.

On motion of J. T. Bellows Rev. Taylor Thacker and Delegate of the Methodist Church were invited to seats in that part of the house set apart for the use of the members of Conference.

The committee on Itinerancy reported as follows.

Deep River circuit J. T. Bellows Itinerant to preach at Shallow Well Moore Union Zion Pleasant Grove Brown's Christian Union Church Ridge Christian Chapel Banks Chapel and Smyrna.

Graham circuit J. McCulloch Itinerant to preach at New Providence Union Zion Hill Mt Zion Mt Bethel Banks Chapel Mt Pleasant and Hillsboro

Resolved That in future each minister in the Conference shall take up a collection in the Church or Churches to which he may minister to augment the Conference fund and report the same to Conference Annually.

On motion of Bro T. M. Brace the following was adopted

Whereas it is made the duty of each minister to make annual reports to Conference of their labors, therefore

Resolved, That ministerial reports in future appear in full in the minutes of Conference The Committee on Rules for the Government of the Conference made the following report which was adopted.

Report

The committee whose duty it has been made to draft rules for the government of conference would respectfully report the following.

1st. Every Conference shall be organized by choosing a President and Vice President Secretary and Treasurer whose terms of office shall continue one year from the time they were elected.

2nd. The President shall preside at all meetings of Conference, may take part in discussions and when the house is equally divided shall give the casting vote. He shall preserve order and never suffer more than one to speak at a time. Secure to each the liberty of speaking without interruption. Suffer no one to speak more than twice on the same subject nor more than fifteen minutes, without permission from the chair, confine each member strictly to the subject under debate and shall see that each subject is duly considered before the vote is taken.

3rd. The Secretary shall keep an accurate account of all the important transactions of Conference, carefully preserve all books and papers that may come into his hands and do all the official writing of Conference.

4th. The Treasurer shall take charge of all monies or bonds belonging to the Conference for which he shall give approved security and hold them subject to the order of Conference. He shall keep and present at each annual meeting of Conference a detailed and faithful account of the state of the Treasury.

5th. Every resolution shall be reduced to writing before being offered, and in all cases accompanied by the individual's name who offered it, and any one wishing to make a motion shall arise to his feet and address the Chair in a respectful and becoming manner.

6th. In future every church connected with Conference wishing Itinerant labors shall specify the case through their delegates or by letter with the amount they are willing to pay, for said Itinerant, and it shall also be the duty of every church to report at each annual session of conference the number of seekers, converts, or reclaimed during the recess of Conference with the whole number in fellowship.

7th. In future it shall be the duty of every minister belonging to this Conference whether ordained or licentiate to make a regular parochial or ministerial report, in which he shall state how often he preached, how many baptized, how many received into fellowship, how many married, how many funerals, attended, how many monthly meetings under the care or in the charge of his field of labor with any other items of information he may judge interesting to Conference.

8th. Hereafter no minister or lay representative after having taken his seat as a member of Conference shall be permitted to absent himself from the Conference room during session hours without leave from the President.

Respectfully submitted

J. T. Collins, Sec.

Resolved, that this conference do recommend most earnestly and heartily the Christian Sun to our membership at large as in every way worthy of their patronage.

On motion of J. T. Collins the Chair appointed Bros. John Roberts, J. T. Anderson, C. F. Bucott, W. T. Martin and Jacob Porter a committee the ensuing year.

On motion the Chair appointed Eld. G. L. Miller a committee to correspond with Elder J. M. Ainslie of Tennessee and to have forwarded to his address one dozen copies of the minutes of this conference.

Resolved, That Eld. A. Apple is requested to supply the vacant churches in his portion of Virginia with preaching the ensuing year and if he cannot he is requested to get some one to supply them if in his power so to do.

The committee on Education submitted the following report which was read discussed and finally adopted as a whole

Report

The committee on Education are duly impressed with the great importance

of the subject and regret that we cannot present to the Conference so favorable a report on the subject as we could desire. The Christians have not heretofore taken that interest in the cause of Education which they should have done. Other denominations have excelled us in this particular. But we fondly hope that the scales are falling from the eyes of the denomination and they begin to view the subject in its true light, what we most need is concert of action and unity in our efforts to build up institutions of learning among us. Added to this we need active business men to manage such enterprises. That many of our best business men have either stood aloof from the educational enterprises of the church in not giving them an active support is too true. These things have operated much against us. We hope that Conference may be able to devise some means to unite the efforts of our brethren and friends and bring into active exercise the business talent of the denomination.

The Graham Institute is the off spring of this Body though now owned jointly by the Conference in the South. We regret the adverse condition of this Institution and would respectfully suggest that immediate steps be taken to relieve it from its present embarrassed condition.

We would respectfully suggest that Col A. Isaley and J Mcculloch be appointed to wait on the building committee and Trustees of the Graham Institute and ascertain the amount donated the names of donors together with the amount expended and the present indebtedness of the Institution the whole to be published in the Christian Sun in one month from the close of Conference.

And we furthermore advise the Trustees that an efficient agent be appointed to collect the amount due and receive proper compensation for this service.

We also recommend the Trustees to use every effort to procure suitable teachers and reopen the School at as early a day as possible.

We furthermore advise the Trustees to abolish the privilege of giving tuition to the sons of ministers and young men preparing for the ministry until the Institution is better able to offer such privileges.

Respectfully submitted B. L. Hopkins.

On Motion B. L. Hopkins was appointed agt for the Graham Institute.

Resolved that the thanks of this Conference are hereby tendered to the brethren and friends in the vicinity of Hanks Chapel for the very cordial and hospitable manner in which they have entertained this Conference during its present session.

Resolved That this conference hold the next annual session with the church at Bethlehem likewise to J. L. and that Dr. E. T. Jackson be appointed to deliver the annual sermon, and that J. J. Mobby is his alternate.

Conference then adjourned to 7 o'clock.

7 o'clock P. M.

Conference met. Minutes of the last session read and confirmed. It was then resolved that Elders T. J. Fowler J. T. Holt and A. G. Anderson be and are constituted a committee to visit Lebanon Church Caswell Co N. C. at as early a day as convenient and act as mediators in amicably adjusting the difficulties among the brethren of said church, and if successful in their mission of say report the same through the Christian run, and if not successful report at next Conference.

On motion of Eld J. McCallum it was resolved that in future each church connected with Conference is requested to send up a contribution to conference to assist in defraying the expense of publishing the minutes , and that each church receive minutes in proportion to the amount sent up.

Resolved that the thanks of this Conference are tendered to the officers for the prompt and faithful manner in which they have discharged their duties during the sitting of Conference.

Resolved that this Conference now adjourn and stand adjourned until Thursday before the 4th Sabbath in October 1857.

Alfred Isley Pres
J. R. Graham V. P.

J. A. Lurrentine Sec
A. M. Forest Assistant Sec.

1857 Minutes

M I N U T E S.

The "North Carolina and Virginia Christian Conference" met, pursuant to adjournment, at Pope's Chapel, Granville county, N. C., Oct. 6th, 1858, and was called to order by A. G. Anderson, when, on motion, Elder B. N. Hopkins was called to the Chair.

On motion, Elders Thomas J. Fowler, Solomon Apple, Wm. N. Bragg, and Bros. C. H. Winfree and Stephen W. Turner were appointed a Committee to recommend officers for this Conference. After retiring a short time they reported: For President, Elder B. N. Hopkins; for Vice President, Elder S. Apple, and for Assistant Secretary, John Faucett. Report adopted.

On motion-
Resolved, That the following brethren, Elders Wm. B. Wellons, Wm. H. Doherty and Chastien Allen, and Bro. John N. Manning, be invited to take seats with this body during its present session.

On motion-
Ordered, That Elder J. McCulloch deliver the annual address on tomorrow, at the opening of Conference.

The list of Elders and Churches being called, the following members appeared and took seats in Conference:
Elders Present- J. I. Hobby, T. G. Tinnen, W. N. Bragg, A. Apple, S. Apple, J. McCulloch, T. J. Fowler, J. W. Wellons, A. Iseley, G. W. Walker, A. Franks, H. B. Hayes and B. N. Hopkins.

Licentiates Present- L. C. Madison, A. G. Anderson and D. T. Leanes.

Delegates Present- Henry Apple, H. Maynard, L. L. Lambeth, J. McNeel, M. McCauley, J. W. Pritchard, J. O. Cogwell, C. H. Askew, John Pierce, H. Hazwell, J. Bland, W. Gunter, T. Lynch, S. H. Turner, L. Lubry, J. J. Jenkins, S. Barbee, M. Murchison, A. Ray, J. A. Turrentine, W. Winston, W. Pierce, G. Sandling, A. S. Boyd, John Faucett, T. F. Watson, B. Hazell, B. McCray, H. Graham, C. H. Winfree, C. Ledbetter, J. N. Ferrell, Nasa Boon, J. Wharton, W. Goodwin, W. A. Love, J. M. Gunter, B. J. Blackly, C. Winston, M. Brown, D. Thomas, A. Austin, D. Fuquay, H. Burroughs, P. Tuck, M. McWilliams, T. M. Hardin.

The following Churches were represented: Apple's Chapel, Bethlehem, Damascus, Fuller's, Good Hope, Hank's Chapel, Mt. Zion, Mount Auburn, O'Kelly's, Pleasant Hill, Pope's Chapel, Pleasant Grove, Providence, Union, Alamance, N. C., Union, Halifax, Va., Zion, Bethel, Pleasant Grove, Shallow Well, Oak, Level Moore, Union, Wake Chapel.

Unrepresented Churches.- Brown's Chapel, Concord, Christian, Union, Mount Bethel, Park's X Roads, Pleasant Ridge, Shallow Ford, Shady Grove, Shilo, Zion Hill, Antioch, Christian Chapel, Pleasant Springs, Acorn Ridge, Holt's Factory, Reece's Vests, Wilmington, Liberty Grove, Sharon, Lebanon, Salem, Pleasant Hill, in Johnson county.

On motion, a letter from Midway Church, Granville county, N. C.,

was received and read, asking permission to unite with the Conference, On motion, said church was received.

On motion, Wm. N. Bragg, M. C. Winston and S. H. Turner were appointed a Committee on Religious Exercises during the session of Conference.

On motion of A. Apple-
Resolved, That Elder Chastien Allen, of the Methodist Protestant Church, be received as a member of this Conference.

On motion, Conference adjourned to 8 o'clock to-morrow morning.

Prayer by A. G. Anderson.

Thursday, 8 o'clock, A. M.

Conference met pursuant to adjournment. Singing and prayer by Elder R. G. Tinnin. The President announced the following Committees:

On Ordination- Elders A. Isley, T. J. Fowler, R. G. Tinnan, A. Apple, J. W. Wellons and W. H. Doherty.

On the Standing of the Ministry- S. H. Turner, C. H. Winfree, T. Lynch and Nasa Boon.

On Temperance- Elders Chastien Allen, M. Murchison and B. McCray.

On Sunday Schools- Elders J. I. Hobby, J. A. Turrentine and L. L. Lambeth.

On Education- Elders Wm. H. Doherty, A.G. Anderson and Dr. H. Graham.

On the Itinerancy- Bennett Hazell, L. L. Lambeth, J. W. Pritchard, John Pierce, Thos. Lynch, J. J. Jenkins, W. Winston, J. N. Ferrell, W. Goodwin, B. J. Blackly, A. Austin, R. Maynard, C. H. Winfree, J. O. Cogwell, Wm. Gunter, S. H. Turner, A. Way, A. S. Boyd, Nasa Boon, J. M. Gunter, M. Brown, J. A. Turrentine and Robert Burroughs.

The hour having arrived for the delivery of the annual address, Elder J. McCulloch proceeded to deliver the address to a large audience.

Dear Brethren, Sisters and Friends:

In obedience to an appointment of the last Conference, it now becomes my duty to give to Conference information of the state of the Church, and recommend to their consideration such measures as I judge

to be necessary.

But first and above all, our thanks are due to a good and benevolent God, for the numerous benefits which he has bestowed upon his people, and our united prayers ought to ascend to him that he may continue to bless his Church and the world.

Since the adjournment of last Conference, our people have enjoyed an unusual degree of health. But, notwithstanding the portion of health that we have enjoyed, death has made a breach in the ministerial ranks, and has taken from among us one of earth's best men. Rev. S. G. Evans, whose name I can not pass lightly, has gone from labor to his reward in heaven. He was truly an exemplary Christian-an humble , noble-hearted man- and was one of the self-sacrificing ministers who have worn themselves out in the service of their Master. How different must be his condition around his Father's throne in heaven, from those ministers who are wearing themselves out after the god of this world.

I purpose bringing up the business matter of Conference for your consideration in a tangible form; and I would say here, my brethren, and especially to the clergy, that a church like ours ought to be very careful about transacting the business of the church. We have no human creed, and hence the idea has gone out into the world that we have no system or way of doing the business of the church, forgetting that we have the Bible, and if it is what it claims for itself, and all should be willing to give to it, we have all that is necessary.

2 Tim. 3: 16, 17: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

If a man is thoroughly furnished in doctrine, reproof, correction and in instruction unto all good works, is there anything incomplete?

But this is not the point to which I am hastening. I wish to see the business of this Conference done in a business, Christian-like manner. The committees should bring up able reports, - show their own people what they are for, and why they are for it. Let me here allude to an evil in our Conference. It is this: Our committees pass through Conference, and come up with an assertion or two and a resolve, without explaining the subject at all. Hence, the world is left to conjecture whatever it may be disposed; and we, by way of apology, will say through the organ of the church, that we were so pressed for time, that we could not do as we wished, owing to that fact. Now, an enlightened public will not receive this. Let all labor to present an able report, for you have the ability, and show to the world what you are for and why you are for it. I would suggest the appointment of some committees that we have not heretofore appointed in our Conference:

1. On Book Concern.
2. On Periodicals.
3. On Memoirs.
4. On the Bible Cause.
5. On the tract Cause.
6. On Necessitous Cases.
7. On Finance.

The first committee is one of importance, and in connection with the book concern, as we are, it ought not any longer to be neglected. This subject is worthy of your most thorough investigation. Here plans are to be devised for future success. The second is like every thing else connected with the church. Here we take into consideration the labors of our Editor, and while he is actively engaged in his labor of love, show him that we are not forgetful of his untiring zeal; that we do feel a deep interest in his happiness, and the advancement of our paper under his editorial care. Here we can investigate the plan of publication, and if we deem best, recommend changes or such measures as we think will conduct to the good of our periodical. The publishing interest of the church should be well looked to. It has been said by a great man that the Press is the mighty lever by which the moral influence of the world is propelled.

Memoirs.

A want of a committee of this kind has deprived us, as a denomination, of a large amount of information which would have been of great service to the Christian Church. We see and feel this evil, and let us provide better for the future.

We hope that the Committee on Education will take a proper view of this all-absorbing subject. That the wants of our people require that we should act differently in this matter must be apparent to all. They must and will educate their sons and daughters, and we must make arrangements to meet their wants and keep up with the advancement of the age. We would say here that your committee on education would do well to give you a detailed account of the present prospects of Graham Institute. We point you to this Institute, where the Trustees have made arrangements for the education of your sons, daughters and wards. We urge it upon you to patronize this your own institution. Every inducement will be held out by the Trustees to make this school worthy of your highest expectation. The time has come when it is expected for us to act our part in the great educational enterprises of the day.

A Committee On The Bible Cause.

All the denominations of the day are doing something for this grand enterprise. We, too, have done something, but have not paid that attention to it which its merits demand and our position requires. It is more incumbent upon us than any other branch of the Church of Christ, to push forward an enterprise of this kind, for the simple

reason that we are the only denomination known in ecclesiastical history that has said that the Bible is the only discipline that the church needs. Then, if we believe what we say, should we not lend a helping hand to the Bible cause, and help to push it on, or are we to remain dormant on a subject of such magnitude? Surely not.

A Committee On Pastoral Addresses.

This is a subject that has employed some of the greatest minds for ages. The great Apostle to the Gentiles thought it very important. We find by his letters to young men in the ministry something of this kind. It has certainly suggested itself to most of you. You see at once the importance of giving a young man all the help you can. This is sanctioned both by the Prophets and Apostles.

A Committee On The Tract Cause.

As the Southern Convention have been fit in their wisdom to establish a book concern, we would recommend the Conference to appoint a committee to make arrangements for the publication of Tracts. We consider the dissemination of religious knowledge by means of tracts as a powerful auxiliary to ministerial efficiency. Tracts containing sound pointed religious truth, open the way of the preached word to many a heart which otherwise would be closed against the most persuasive eloquence.

Necessitous Cases.

This, my brethren, is a subject that has been hitherto overlooked by us as a denomination. Notwithstanding its vital importance, we will show the evil that has and will grow out of negligence of this kind. When God calls a young man of the Christian Church to preach the Gospel, and he obeys that call while he is young and has no family to care for, he can get on with a small salary; but when he has the wants of a family to provide for, he looks back and sees how other men who have sacrificed every thing for the church, have left their families often in want. And it is natural for him to suppose that if he does not make arrangements for the future wants of his own, they will not be provided for. Hence he is put to the painful necessity of engaging in some worldly employment to live and meet the wants of his household as God requires, and without which he cannot be a consistent christian. Is there no remedy for this evil in the church? We answer in the affirmative. It is this: We can go to work and create a church fund that is to be applied exclusively to worn-out ministers, their widows and orphans. You may think that I want too much, but some denominations do this, and are you less willing and less able? Let us not be so contracted in our views as to refuse a good thing that has been embraced by others. Hence there are good plans in which all denominations may harmonize. We see the effects of this in the Methodist Episcopal Church. See, when they start a young man out to preach the Gospel of Christ, he goes to work to promote the interest of their

church and the cause of God. Why does he do this? One reason is, he knows that, in proportion to the advancement of the church by his labors, in the same proportion he promotes the cause of his support. We will now see its working. Their ministers are ready at any time to take their families and go any where. All they ask is enough to live. Why is this? They know if they wear themselves down, their wants will be supplied. If they die, the church has provided for their families. The question is asked, have we not a church fund of this kind, and why it is that it has not been held up before our people? Where does the fault lie? I turn to you, my clerical brethren, and ask if you have presented the subject before your respective churches with the earnestness that the case demands? I regret to say that you have been unfaithful stewards. Again, who is expected to attend to these matters? The ministers, of course. It is expected for them to go forward in every thing connected with the church. It is not worth while, however, to say more on this subject until we have men who will do what they know duty calls for. But put this thing, work and attend to it, you will see the number of your ministry increasing year after year. This committee ought, by all means, to be one that would give this subject the most thorough investigation. It has claims alike upon all. This is a call for something that God has blessed us with to assist those who are really objects of Christian benevolence. Who is more so than old veteran of the cross who is going down the steep of time, full of years and careworn-the widows and orphans-those characters of whom there is so much said in the Book of God? That it is the duty of the church to make their condition as confortable as is practicable, must be obvious to all. God requires it; humanity calls for it, and the religion of Christ will cause the church to respond to a call of this kind when presented properly.

A word here in the conclusion of these remarks upon the support of the ministry. The support of your ministers has been neglected to the injury of the church. This has always been the case when a denomination failed to do their duty in this respect. The Waldenses in the 12th century considered it a disgrace when it was said of them that their ministers had to labor for a support. This was in the 12th century, what is known to be the dark age of the world. And if it brought the church into disrepute at that time, is it unreasonable to say that it has injured it in this age of advancement. God just as much intended, when he instituted a living ministry, that they should live by preaching as that the farmer should live by cultivating the earth.

A Committee on Home Missions.

That there should be a chnage in our method of managing this matter, is clear to my mind. We would recommend the Conference to appoint a committee, and that that committee look out a field of labor and select some minister and recommend him to the Missionary

society. If this matter is attended to in this way, we can go to work in the way of missions at once; but let it be overlooked year after year, and it will militate very much against our missionary efforts. We would suggest further that the Treasurer of the Home Missionary Society shall give you a detailed account of the financial condition of the church, so far as it concerns missions.

At the beginning of the Conference year, October 24, 1857, There was in the hands of the Treasurer, $371.90. The influx into the Treasury up to October 5, 1858, is $479.15, after paying a debt of 79 dollars and 75 cents, with interest for two years, leaving a balance in the Treasury of $388.12. You now have men and means before you.

A word in the conclusion of these remarks. There are other committees that we would do well to appoint, but I have already consumed more time on this subject than I intended. I hope that the Conference will give these subjects the attention that they should have.

In conclusion, I will say a few words concerning the church and its principles, then I am done. In doing this, it will not be my object to vilify or show that others are wrong, but it will be to show that we are right in taking the Word of God as our book of discipline? When James O'Kelly left the M. E. Church and took the Bible as his book of faith and practice, we cannot now properly appreciate this grand step made by him in the religious world. The principles espoused at that time by this man of God cannot be objected to only by the aspirant for his own church dogma. But the ball is in motion, and we pray God that he may continue it until all men take the Bible and appreciate it as they ought. What is the Bible? It is the Book that was written under God's immediate instruction. It is the great spiritual light of the world. As the sun enables us to behold objects literally, and as we are enabled to distinguish by the light of the sun and make our way from place to place, so by this book we can discover good from evil. The liberal principles of the Christian Church, taking the Bible as they do, and being willing to meet all denominations upon this broad Heaven-originated platform as the only infallible rule of faith and practice, and that it is the only sure guide, is admitted by every orthodox denomination of the present age. It is having a mighty influence over the minds of the intelligent and thinking part of men. See, in 1793, when our fathers left the mother church, we were few in number. Under the blessing of God we now number thousands. He is blessing us with men of the first order of talents. That Divine Revelation is nowhere to be found or expected but in the Scriptures of the New and Old Testaments, and there it is. It is true there was religion and Divine Revelation before there was any written word, but to argue from thence that the Scriptures are not now all that is necessary for the church, is as absurd as it would be to argue that the world might do well enough without the sun; because in the creation the world had light three days before the sun was made.

That all Scripture is given by inspiration of God, 2d Tim. 3; 16, and who dare pretend to describe that inspiration, or tell us what we shall or shall not believe. Thou shall speak with my words, saith the prophet, Ez. 3: 4. That the Holy Scriptures were not only designed for our learning but are the settled standing rule of our faith and practice, by which we must be governed now and judged shortly. It is not only a book of general use to us, but it is of sovereign and commanding authority; the statute, too, of God's kingdom, which our oath of allegiance to him as our supreme Lord, binds us to the observance of. Whether we will hear, or whether we will forbear, we must be told that this is the oracle we are to consult, and to be determined by; the touchstone we are to appeal to, and try doctrine by; the rule we are to have an eye to, by which we must in every thing order our affections and conversation, and from which we must always take our measures. This is the testimony-this is the law which is bound up and sealed in the counsels of Deity, the word according to which if we do not speak, it is because there is no light in us. The making of a light within our rule, which by nature is darkness, and by grace is but a copy of and conformable to the written word, is setting the judge above the law and making traditions of the church with the Scriptures, is no better. It is making the clock which every one concerned puts backward or forward at pleasure, to correct the sun, that faithful measurer of time and days.

There are absurdities which, being once granted, thousands follow as we see by sad experience. And here I might adopt, almost verbatim the language and sentiments of the venerable translators of our present version, and say,- What scriptural piety can there be without saving truth-what saving truth without the word of God; and what word of God have we whereof we may be certain without the Holy Scriptures? The Scriptures can make us wise to salvation; if ignorant, they will instruct us; if out of order, they will reform us; if in sorrow or affliction, they will comfort and console us; if dull and careless, they will arouse and quicken us; and if cold, they are the fuel which increases the spiritual fire in our hearts to make them burn by the way. One ancient Father says,- "Whatsoever is in the Scriptures, believe me, is high and divine. There is variety, truth and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered that every one may draw thence what is sufficient for him if he come to draw with a devout and pious mind as the Scripture requireth." Another renowned father says- "Love the Scriptures, and wisdom will love thee." Another venerable name, in writing against Julian, boldly asserts to the imperial apostate that even boys, bred up in the Scriptures become most religious. The ancients spoke much of the Philosopher's Stone, the touch of which turned baser metals into gold; but the word of God is better than thousands of gold and silver; it is better than rubies, and all things that may be desired are not to be compared to it. They wrote of their Cornucopia, which contained in it all things necessary for food, but the Bible is an exhaustless store-house of the choice aliment for the immortal mind of man. They praise their herb called Panacea, because good for all diseases, but the Holy Scriptures are not an herb but a tree-yea, a paradise of trees of life yielding fruit every month for meat, and leaves medicine sufficient for the healing of all nations. They

lauded their drug called Catholicon, because they held it superior to all other remedies; but the word of God is the true Catholicon which not only cures but prevents the return of all diseases of the soul. And they sung in triumph of Vulcan's armor as proof against every enemy and every weapon; but the Bible discovers the whole armor of God, replete with weapons both offensive and defensive, by which we may put the enemy to flight and save our souls.

The Holy Scriptures are not merely a well but a river of the water of life, not only ankle deep for new learners to dabble in, but deep enough and wide enough for the most profound theologians to swim in without ever touching bottom or shore. They are a bed of the goodliest pearls, and the deeper we dive into the sea of divine revelation the larger, more beautiful and more costly they are. They are a mine of the purest gold and the most soul enriching treasure, but the command of the owner of the field where this treasure lies hidden is Search the Scriptures, (not human creeds,) and this we must do, as miners do for gold, if we mean to be rich in faith and heirs of the kingdom of God. The book of God is a casket of the rarest and richest gems which bespangle the soul of the wearer, rendering it most brilliant in the eyes of Christ-even like a bride adorned with her jewels.

One ancient Father compares the Bible to an apothecary's shop filled with all manner of preservatives against poisoned heresies, and a pandect of most profitable laws against rebelling spirits. In a word, as the song of Solomon is the song of songs, and as the Lord Jesus is the King of kings, so the Bible is the Book of books.

The Bible has revealed the sublime system of Christianity to man; is has organized every Christian congregation: educated and inducted to office every Christian minister. This wonderful book has the largest circulation, and is read in more languages than any single book in the universe. It has exercised the greatest talents of the greatest men the great God ever made. It has soared infinitely above the loftiest intellect of the most far-reaching and discriminating metaphysician. It has proved a master-piece to the eagle-eyed astronomer-to the profoundest geometrician. It has proved to the whole learned Christian world that the indispensable science of mechanics is the geometry of motion. It gave the renowned Boerhaave the celebrity as a physician; constituted Sydenham the father of modern Medicine, and its light discovered to the celebrated Harvey the circulation of the blood.

The Bible gave to Sir Isaac Newton the title of the link between angels and men, and compelled the German philosophers to proclaim him to the world the most profound and perfect geometrician ever known. It illuminated the fame of George Washington with such a constellation of shining virtues so attractively blended as to force his transatlantic reviewers to pronounce him the purest of patriots, the ablest of generals, and the modest violet blooming in the wilderness. Its heaven-descended doctrines overthrew Voltaire, the great

enemy of Christm and all the infidels of infidel age and of every age since the Bible was revealed to our world; and its ineffable and effulgent light brought the critical and logical John Locke to the conclusion that "God is its author, Truth without mixture of error its matter, and Salvation its end." Who wanted any other discipline?

The learning of the Bible is the most varied and profound- its history the most ancient and interesting-its works of art the most exquisite and astonishing-its specimens of musical science the most simple, sweet and celestial that ever vibrated on the human ear; its imagery and most flowing, gorgeous and diversified that ever entertained created fancy; its poetry the most elevated, holy and ecstatic, that ever inspired the human soul. In perfection of eloquence the Bible can have no competitor.

No uninspired orator could ever be found to compare with the prophet Amos. The epic grandeur of Milton, and the entrancing raptures of the immortal Homer retire behind the curtain of midnight if compared in eloquence with that single stanza from the lips of the inspired herdsman of Tekoah.- Am. 4: 13. Nor can a specimen be selected from the productions of any rhetorician or philosopher, from the far-famed Aristotle to the elegant Dr. Blair, which in beuty and force will compare in the smallest measure with the inspired speech of Abigail to David.- 1 Sam. 25: 23-31.

The convincing and enlightening power of the word of God produced the great Reformation of the 16th century. The greatest of the reformers and he who in reference to his coadjutors in that stupendous enterprise was styled Melancthon, all and in all, thus writes in relation to the Bible:

"The Scripture is its own interpreter, judging and illustrating all things. Why is this? Because its origin is from heaven. 'Tis from heaven, not from earth; the author is God, not man; the editor the Holy Ghost, not merely the uninspired wisdom; the form is God's word-the matter all truth and righteousness, and the effects light, pardon, peace, holiness and eternal life.

Resolved, That the address of Elder J. Mcculloch be referred to a committee of three to report thereon as early as practicable.

Whereupon the chair appointed E. F. Watson, A. C. Anderson, A. Iseley the said committee.

Resolved, That a committee of three be appointed to examine into the character and standing of any ministers who may wish to join this Conference during its present session.

Whereupon the chair appointed Elders S. Apple, T. J. Fowler and A. Apple said committee.

A petition was received from the church, at Utley's school house,

praying to be received into Conference. Petition received and adopted.

A petition from Mt. Carmel Church, Stokes county, praying to be received into Conference, was received, read and adopted.

Resolved, That a committee of three be appointed to report upon the letters from the various churches of Conference, giving a statistical account of the same; and also the churches that have had the benefit of pastoral preaching during the past Conference year, with the names of the pastors.

Whereupon the chair appointed H. B. Hayes, J. I. Hobby, . Tuck, said committee.

On motion, Elder E. W. Beale, of the Eastern Virginia Conference, was invited to take a seat in this body during the remaining part of the session.

The committee on the character and standing of any ministers who may wish to join this Conference, submitted the following report, which was read and adopted:

Your committee appointed to examine into the character of any ministers who may present themselves for membership to this Conference, report Wm. H. Doherty, late of the Miami Christian Conference, Ohio, presents himself, and states that he was a member of said Conference five years. That at the last session was President of that body, and only resigned when he left Ohio to come South.

In addition to the above, we having been referred to Elder Wm. B. Sellons, we learn that in 1854, Elder Doherty was in good and regular standing with the church and Conference. Elder Sellons has no hesitation in recommending him to this or any other Conference, as a Christian minister in good standing.

SOL. APPLE, Chairman.

On motion, Elder Wm. H. Doherty was duly received as a member of this body.

On motion, Elder Joseph B. Hinton, of Raleigh, was also received, and his name enrolled as a member of this Conference.

Resolved, That a committee of three be appointed to recommend a suitable course of study for young men to pursue, who wish to engage in the ministry, and who have not had the advantage of a theological education.

Whereupon the chair appointed Elder W. H. Doherty, A. Iseley and H. B. Hayes, the said committee.

On motion, the hour of 10 o'clock to-morrow is set apart for the

reception of the report of the committee on education.

The committee on Temperance submitted the following report, which was read and adopted.

REPORT.

We, the committee on Temperance, beg leave to report:

Being fully aware of the delicate position we occupy, knowing that the minds of all men are not agreed upon this subject, the prejudice of education with individual interest has prevented some from giving their support to the great temperance reform, while others have seen the light and are rejoicing in it. Having examined the subject thoroughly, we are fully convinced that its use as a beverage is one of the greatest evils with which our country is cursed. We regard it as one of the greatest hindrances to the success of the gospel and the greatest of all injuries to the church of Christ. In view of which we offer the following resolutions:

1st. Resolved, That we, as a body of Christians, disapprobate the manufacture, sale and use of ardent spirits as a beverage; and most earnestly entreat our brethren every where to join with us in discountenancing its manufacture, sale and use as a beverage.

2d. Resolved, That the pastors of the churches and itinerant ministers be earnestly requested to deliver at least one discourse at each of their appointments on this subject during the Conference year.

Respectfully submitted,

CHASTIEN ALLEN.

On motion-

Resolved, That Elders T. H. Doherty, J. McCulloch, H. B. Hayes, B. H. Hopkins, and J. W. Wellons be appointed delegates to represent this Conference in the next session of the Eastern Virginia Conference.

On motion-

Resolved, That J. J. Hobby and T. Lynch be appointed delegates to represent this Conference in the next session of the Georgia Conference

Resolved, That Solomon Apple, P. R. Hardin and John Faucett be appointed a Conference Committee for the ensuing Conference year.

Resolved, That we respectfully request all the churches in this Conference to take up a collection for defraying the necessary expenses of Conference, and send the amount to each annual Conference.

On motion Conference adjourned until to-morrow morning, subject to the call of the President.

Singing and prayer by Elder A. Iseley.

Friday Morning.

Conference met pursuant to adjournment. Singing and prayer by Elder A. Apple.

The Committee on Education submitted the following report, which was read, and after an able address on the subject of education and the mode of instruction adopted by the Speaker in the Antioch College, Ohio, and more recently in the Graham Institute, N. C., the report was adopted.

The Committee on Education report that they deem it unnecessary to recommend the general subject of education of this Conference because our people are already deeply interested and fully alive to its paramount importance. The age and country demand a higher degree of instruction than has hitherto been attainable among us, and the interests of our denomination demand that provision be made for high school and collegiate instruction within the bounds of our own church, in order to save our children from the prevailing influence of sectarianism.

The committee would therefore direct the attention of Conference to the Graham Institute, which has reopened under favorable auspices, and recommend that a Committee of Conference be appointed to co-operate with the Trustees of the Graham Institute, and take prompt and efficient measures for placing it on a permanent basis, and rendering it an institution of learning useful to the country and creditable to the Christian denomination.

All of which is respectfully submitted.

W. H. DOHERTY, Chairman.

Whereupon, on the recommendation of the committee, the chair appointed the following committee: W. H. Doherty, L. P. Watson, and T. J. Fowler, to confer and co-operate with said Trustees.

The Committee on the Annual Address of Elder J. McCulloch submitted the following report, which was read and adopted.

The committee to whom was referred the address of Elder J. McCulloch beg leave to submit the following report;

Your committee are aware of the responsible position they occupy, having been assigned a duty heretofore unknown in the history of our Church legislation. In the organization of our churches and Conferences, we are differently situated from that of any other denomination now in existence. We have, as has been often remarked, no head except Christ. Hence, all our Conference legislation only results in advisory measures to the various local churches, to be adopted or rejected by them at their pleasure, and we are sorry to say, that

subjects of the most vital importance to the success of our glorious principles of Christian liberty are neglected both by our ministers and churches, often to the great detriment of both. An efficient ministry is necessary to the success of any great denominational enterprise, and one great reason why no better success has attended our efforts at a more perfect system of organization and plans of operation is, that our ministers are deficient in energy in carrying out in their fields of labor, the various plans and duties imposed upon them by the Conference, whose servants they, to some extent, are. We, however, hope a brighter day is about to dawn upon our church, and the day is not far distant when we can have it to say, our cause as a denomination is onward and upward, and that the hallowed principles which distinguish us as a branch of the church militant, are sooner or later to become the distinguishing characteristics of Protestant Christianity.

The able address which it was the pleasure of Conference to listen to, contains much, in the opinion of your Committee, that is of interest to the church, and suggestions are there made which, we think, require acting upon by this body, and not only acting upon here, but which should be carried out by us when we return to our respective homes and fields of labor, which may be assigned us by this Conference.

The first subject of importance claiming the attention of your committee, is the death of Elder S. G. Evans, which has occurred since your last annual meeting. He was one of the most humble and exemplary ministers of your body, but the Great Disposer of all things has been proper in his wisdom and goodness to remove him hence. At your last meeting, he was with you, though feeble, yet ready to aid you with his advice and counsel; but, alas! he is no more. His rich and clarion voice has been silenced, to be heard no more by us until we meet him around our Father's throne, where we shall again unite with him in singing endless praises to God and to the Lamb.

Your committee would recommend the adoption of the following preamble and resolutions:

Whereas, in the dispensation of Divine Providence, our much esteemed brother, Elder S. G. Evans, has been taken from the labors of earth to the rest of heaven, since the last meeting of this body, of which he was a worthy and efficient member, therefore,

1st. Resolved, That while we mourn our loss, we rejoice in his gain, and will bow with humble submission and reverence to the will of our Father in heaven, and always pray, "Thy will be done on earth as it is in heaven."

2d. Resolved, That this preamble and resolutions be published with the minutes of this Conference, and that a copy of the same be forwarded to the widow of our deceased brother, with an assurance that we deeply sympathize with her in her great bereavement.

Your committee would further recommend the appointment of

the following committees:

1st. A Committee to devise means for the relief of worn-out ministers and their widows and orphans, who may be left in a destitute condition.

2d. A Committee on Home Missions.

3d. On Finance.

4th. On Periodicals.

5th. On Memoirs.

That much yet remains to be done by us, all must admit. Therefore, let us all feel that we have a work to perform, and resolve to do the work assigned us not only with a commendable zeal, but with that alacrity and delight which should ever distinguish the true and faithful servant of God.

All of which is respectfully submitted.

E. F. WATSON, Chairman.

In pursuance of the recommendations in the above report, the Chair appointed the following Committees:

On Home Missions-Elders A. Ikeley, Wm. M. Bragg and J. [illegible] Bellons

On Periodicals- Elders A. Apple, T. J. Fowler and [illegible] Madison.

On Finance- Dr. J. M. Graham, J. A. Turrentine and [illegible] Turner.

On Memoirs- Elder [illegible] Apple, [illegible] Hayes and [illegible] Linnen.

The Committee on the Character and Standing of the Ministers asked leave to report, which report was received, read and adopted.

REPORT OF THE COMMITTEE ON THE STANDING OF THE MINISTRY.

We, your Committee on the Character and Standing of the Ministry beg leave to make the following report, viz: That we find all the ministers in good standing, except A. Owens, whose license, as we learn, has been taken from him by the church for reasons satisfactory to them, and I. Cagle has been excommunicated from the church, and J. Trolinger we find indolent and rendering no service to the church in improving his gift.

All of which is respectfully submitted.

S. H. TURNER, Chairman.

The Committee on Ordination asked leave to report. Report

received, read and adopted:

The Committee on Ordination report that two brethren previously licensed to preach the Gospel by this Conference, viz: A. G. Anderson and D. T. Deanes, were introduced to the Committee by letters of recommendation from their respective churches- that their diligence and efficiency in the ministry during the past year having been satisfactorily proved, and their examination on matters of experimental religion and Christian doctrine being satisfactory, the committee recommended them for ordination.

W. H. DOHERTY, Chairman.

On Motion,

Resolved, That D. T. Deanes be required to call on Isham Cagle and M. Owens, and demand of them the license granted them by this Conference.

Resolved, That Elders T. J. Fowler, J. McCulloch, W. H. Doherty, and A. Appple, form a Presbytery to set apart A. G. Anderson to the office of Elder, at Providence Church, on the third Sabbath in this month, or at some other convenient time.

The Committee on Finance submitted the following report, which was read and adopted:

We, your Committee on Finance, beg leave to report, that we find in the hands of the Conference Treasurer the sum of seventy-six dollars and sixty cents.

J. H. GRAHAM, Ch'n.

The Committee on Sunday Schools submitted the following report, which was received, read and adopted:

We, your Committee on Sabbath Schools, beg leave to report that we are pained to learn that so few Sabbath Schools are now in operation within the bounds of our Conference. That many and almost all the churches are destitute of the untold blessing of Sabbath schools. We do, therefore, hope that all (and especially every minister,) will feel and act with that intense interest the great importance demands. And whenever and at every place where it can properly be done, will exert their influence to organize an efficient and well-conducted Sabbath School. We would recommend that every minister make an effort to establish a Sabbath School at every church in his charge, and make a report to each Conference of the same. This is a matter we conceive of vast importance to the Christian Church, and should have some attention from our ministers. All of which is respectfully submitted.

J. L. KEEN, Chairman.

October 7th, 1858.

Committee on ordination report:

That they have received letters of recommendation from Christian churches requesting license to preach for the following young men, viz: J. N. Manning, P. W. Allen, J. M. Farrell. That they have heard their religious experience, and a statement of reasons for desiring license from each of them. That they have examined them individually and endeavored to ascertain their qualifications for preaching the Gospel in a useful and efficient manner, and that they recommend them to the Conference as proper and suitable candidates for license.

W. M. DOHERTY, Chairman.

Report read and adopted.

The committee on Missions beg leave to report:

There has nothing come before your committee upon which they are able to report to this session of your body; therefore they beg leave to have longer time. There are matters of some importance to the church, which your committee can obtain possession of, and will try and do so by the next meeting of your body.

Respectfully submitted,

S. APPLE, Chairman.

Report received and adopted.

The Committee to whom was referred the letters from the various churches of this Conference, submitted a report, which was read and adopted. (See Statistical Table.)

Resolved, That Elders W. M. Doherty, S. Apple and H. B. Hayes be appointed as a Presbytery, to attend to the ordination of Bro. D. T. Deanes to-morrow morning at 10 o'clock.

The Committee on destitute ministers, their widows and orphans, asked to be discharged.

Conference adjourned until to-morrow morning at 8 o'clock.

Singing and prayer by Elder H. B. Hayes.

Saturday Morning.

Conference met pursuant to adjournment.

singing and prayer by Elder A. G. Anderson.

Resolved, That a Committee of three be appointed to make arrangements for the printing of the minutes of this Conference, whereupon the Chair appointed Elders H. E. Hayes, J. McCulloch and J. W. Mellons said Committee.

The Committee on Periodicals submitted their report, which was received, read and adopted.

REPORT.

Your committee on periodicals are fully aware of the importance of the subject, and believe that the dissemination of truth and the propagation of Christian principles depend very much upon the success of a religious periodical, and being well pleased with the Christian Sun, we recommend it to the patronage of all our brethren and friends every where. All of which we respectfully submit.

A. APPLE, Chairman.

Resolved, That the thanks of this Conference be tendered the brethren and friends of the Encampment, for their kindness and hospitality on this occasion.

The Committee on the Itinerancy submitted the following report, which was received, read and adopted.

REPORT.

Your Committee on the Itinerancy beg leave to report the following arrangements of the Itinerancy:

Haw River Circuit.- Jas. W. Mellons, Itinerant, to preach at the following places: Hank's Chapel, Bethel, Bells, Mountain Spring, Lake Chapel, Christian Chapel, Pleasant Hill.

Shallow Well Circuit.- Jas. L. Hobby, Itinerant, to preach at the following places: Shallow Well, Moore, Union, Zion, Savannah, Pleasant Hill.

Antioch Chapel.- John M. Ferrell.

Stokes Mission, Mount Bethel, Zion Hill, Vests, Mt. Carmel- B. N. Hopkins.

Union, Reese's Sharon, Mt. Auburn, Midway- Alfred Apple, John N. Manning.

Pleasant Hill, Apple's Chapel, Union- A. Iseley.

Damascus, Mt. Zion, Liberty- G. G. Walker.

Utley's School House, Raleigh- H. B. Hayes.

Pleasant Grove, Apple's Chapel- Solomon Apple.

Agent for the Graham Institute- Josiah McCulloch.

Deep River Circuit.- W. T. Leanes, Itinerant, to preach at the following places: Pleasant Grove, Pleasant Ridge, Shiloh, Christian Union, Shady Grove, Acorn Ridge, Park's X Roads, New Salem.

Tar River Circuit.- Wm. H. Bragg, Itinerant, to preach at the following places: Pope's Chapel, Good Hope, Oak Level, Fuller's, Damascus, O'Kelley's.

Dr. Jos. B. ~~Hughes~~ intan, Raleigh.

The above is imperfect, but embraces all the churches and ministers brought to the notice of your committee.

Respectfully submitted,

B. HATH, Chairman.

The Treasurer of Conference submitted his report, which was adopted.

TREASURER'S REPORT OF C EVERNEE FUND FOR 1858.

	Amount in hand in 1857.....	$ 73.10	
1857.	For printing Minutes , to Rev. B. Hellons	26.37	
	Balance on hand.....		$46.73
1858.	Interest for 12 months.....		2.00
	O'Kelley's Chapel contribution.....		5.70
	Hank's Chapel contribution.....		10.51
	Tennessee.....		.25
	Mount Auburn contribution.....		9.75
			$75.74

Respectfully submitted,

T. J. FOWLER, Treasurer.

Resolved, That the thanks of this Conference be tendered to the officers of the same, for the faithful and efficient manner in which they have discharged their several duties.

The Committee on publishing the minutes of Conference, submitted the following report, which was read and adopted.

We, the undersigned committee, appointed to make arrangements for the printing of the minutes of the present session of Conference, beg leave to report: That they deem it advisable that the Secretary of Conference have 800 copies printed to supply the wants of the churches.

That the Treasurer of the Conference fund be required to pay

for the printing of the same out of the funds in his hands; and that the preachers and other active members, when they dispose of them to the churches or individual members, refund the several amounts they may received for the same to the Treasurer aforesaid. All of which is respectfully submitted.

[illegible], Chairman.

Resolved, That the thanks of this Conference be tendered to the President and Directors of the Raleigh and Gaston Railroad, and of the North Carolina Central Railroad, for their kindness and liberality in permitting the members of this Conference pass over their roads for fare one way.

On motion Conference adjourned with singing and prayer, to meet with the church at Union, Alamance, on Wednesday before the 3d Sabbath in October, 1859.

B. N. HOBBS, Chairman.

E. F. WATSON, Secretary.
JNO. FAUCETT, Ass't Sec'y.

APPENDIX.

The following are the reports of the Ministers:

A. [illegible]'S REPORT.

Preached 147 sermons; delivered 25 funeral discourses; married three couples, and baptized 18. Received $149.95.

B. N. HOBBS' REPORT.

Preached to one church; received 15 members; organized one new church ~~and~~ 32 members; baptized seven; preached three funerals. Preached in all, 74 sermons.

J. W. [illegible]' REPORT.

Traveled on Haw River Circuit; preached 152 sermons; delivered 19 funeral discourses; married three couples; 120 converts on the circuit; 140 united with the church; baptized 92; traveled 2,7[illegible] miles; received $311.71.

Wm. N. [illegible]' REPORT.

Traveled on Tar River Circuit; preached 140 sermons; delivered 20 exhortations; attended 22 funerals; married three couples; 86 converted; 26 united with the church; baptized 18; traveled 2,175 miles; received $191.15.

G. G. WALKER'S REPORT.

Labored at four churches; preached 65 sermons; received 75 members; baptized 11; married six couples; traveled about 2,500 miles; received $150.

H. B. HAYES' REPORT.

Preached and lectured 50 times; organized one church of 11 members, received $5.

J. J. DOBBIN'S REPORT.

Preached 40 times; labored with one church; hope soon to organize three churches.

A. G. ANDERSON'S REPORT.

Preached regularly for the churches at Union and Concord.

SOLOMON ADDIE'S REPORT.

Preached for two churches; preached 40 times; attended some funerals; married three couples, and have received $100.

JOSIAH McCULLOUGH'S REPORT.

Preached only 12 times, owing to bad health. Have acted as Agent for the Graham Institute, and collected $1,600.

DANIEL T. DUKES' REPORT.

Preached 82 times.

SOLOMON FULLER.

Traveled with Elder Wm. N. Bragg on Tar River Circuit; preached 37 times; delivered eight exhortations; received $15.

JAMES L. BERRY'S REPORT.

Preached 60 times and received eight members in the church.

ANTHONY FRAME'S REPORT.

Preached 38 times; received six members in the church.

The other ministers failed to hand in their reports.

The following churches paid to the Treasurer the following amounts for the minutes, viz: Zion, $1; Shallow Well, 75 cents; Bethel, 60 cents; Mount Auburn, 60 cents; Union, Halifax, $1.25; Damascus, $1; Pleasant Hill, $1.25; Oak Level, 60 cents; Christian Chapel, 85 cents; Providence, $2; Pleasant Grove, 75 cents.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	LAY-DELEGATES.	Rec'd.	Rem'd.	Died.	Expel.	Total
O'Kelley's	(T. J. Fowler, (W. M. Bragg,	Joseph J. Jenkins, S. Barbee, C. S. Holleman.	12		1	3	140
Pleasant Spring,	(J. W. (Wellons,	Wm. Franks, A. E. Utley,	20	1	1		76
Mt. Auburn,	T. J. Fowler	S. N. Turner, L.S. Mabry,	2				55
Pope's Chapel,	(Wm. M. Bragg,	W. Pierce, W. Winston, C. Sandin,	3	1			138
Lebanon,	(G. G. Walker,	Henry Farmer,	6		1		48
Bell's	(S. Apple, J. R. Holt,	Jesse Horton, Wm. Goodwin,	4				47
Pleasant Hill,	(A. Iseley,	M. Murchison, T. McPherson, L. Hay,	5	4	1		101
Shallow Well,	(Wm. Rollins,	W. A. Love, J. H. Gunter,	7	1		5	77
Park's X Roads,	(A. Iseley,	By Letter					62
Bethel,	(J. W. Wellons,	W. Bson, S. Mitchell,	6				40
Christian Chapel,	(J. W. Wellons,	J. M. Gunter, W. Pollard,	30				90
Pleas't Grove, Va.	(S. Apple,	Wm. B. Farmer, A. S. Boyd,					67
Union, Halifax,	(B. N. Hopkins,	C. M. Winfree, Percy Tuck,	15				117
New Providence,	(T. J. Fowler, (R. G. Tinnen,	P. R. Harden, J. A. Turrentine,			1	1	215

CHURCHES.	PASTORS.	LAY-DELEGATES.	Recd.	Remd.	Died.	Expel.	Total.
rown's apel.	(W. M. Craven,	By Letter					21
ake Chapel	(A. Franks,	A. Austin, D. Duquey,	33	3	1	1	64
core Union,	(J. W. Mellons,	D. Thomas, H. Brown,	2		1	1	29
on,	(m. Rollins,	J. N. Ferrell, C. Ledbetter,	16	5			69
ion Ch'l, nn.	(J. M. Minnis,	By Letter,				1	20
tioch,	(J. W. Mellons,	Wm. Guthrie, J. Johnson,	5				9
allow Ford,		By Letter,					59
k Level,	(W. N. Bragg,	B. J. Blackley, Thos. Hinston,	14				21
thlehem,	(A. Iseley,	L. L. Lambeth, J. L. McNeel,		13	7		116
nk's Chapel,	(T. J. Fowler,	A. Guster, J. Bland, T. Bland,	7	1			140
ller's	(Wm. N. Bragg,	J. J. Dogwell, C. E. Ascue,	3				39
mascus,	(G. C. Walker,	M. McSauley, J. Pritchard,	6				52
dway,	(B. N. Hopkins,	R. Murroughs,					46
. Carmel,	(A. Iseley,	By Letter,					36
ley's Sc. use,	(H. S. Hayes,	Henry Utley,					11
leigh,	(J. E. Hinton,	A. McWilliams,	14	1	3	4	108
od Hope,	(W. N. Bragg,	John Pearce, N. Haswell,	1	1	1		64
ion, Alance,	(G. C. Walker,	B. Hazel, E. F. Watson, A. King, J. Dickey, J. Faucett, Dr. Graham, B. McRae	31				475

RCHES.	PASTORS.	LAY-DELEGATES.	Recd.	Remd.	Died.	Expel.	Total.
Zion,	G. S. Walker,	T. Lynch, Wm. Crisp,	3	2	2		75
cord,	A. T. Anderson,						17
erty,							6
t Hill, nson,	J. T. Hobby,	I. L. Lornigan,	2	1			24
Bethel,	A. Ieeley,						28
on Hill,	D. T. Leanes,		1	1	1		19
ts,	A. Ieeley,						17
ady Grove,	A. Ieeley,		3				27
asant dge,	D. T. Leanes,		2				5[illegible]
iloh, Ran-lph,	A. Ieeley,						
asant ove,	A. Ieeley,						
on Ridge,	A. Ieeley,						17
ple's Chap-	A. Ieeley,	Henry Apple, S. Maynard,	2			1	1[illegible]
berty ove,							2[illegible]
ace's,	A. Apple,						45
aron,							465
iloh, Va.							

* Received at this session of Conference.

HOME MISSIONARY SOCIETY.

The Home Missionary Society of the North Carolina and Virginia Christian Conferences met at Pope's Chapel, Granville, Oct. 9th, 1858.

The meeting was called to order by Elder A. G. Anderson, President;

prayer was offered by Elder B. M. Hopkins.

The vote was then taken, and A. G. Anderson was re-elected President, A. Iseley Vice-President, J. A. Turrentine, Secretary, Elder J. McCulloch, Treasurer.

On motion of J. McCulloch, the following were elected Directors: T. J. Fowler, M. Staley, J. I. Mobby, E. D. Hayes, B. M. Hopkins, A. Moring, R. Strowd, A. Apple, T. B. Jones, J. W. Hatch, A. G. Linnon, and F. M. Tuck.

George C. Walker, Alfred Iseley, John Faucett, T. M. Hardin and M. F. Watson, Executive Committee.

The meeting then appointed T. M. Hardin, M. F. Watson and John Faucett to examine the report of the Treasurer, and that the same be published in the minutes of the Society.

The Chairman then appointed G. C. Walker to deliver an address on Sunday, on Missions.

Moved by M. F. Watson, that the Society take into consideration the propriety of uniting this Society with the Southern Christian Home Missionary Society.

On motion J. M. Manning, a committee of five were appointed to consider the propriety of the union of the Society with the Southern Home Missionary Society, and report at the next meeting of this body; whereupon the Chair appointed G. C. Walker, T. M. Hardin, Jas. A. Turrentine, John Faucett, A. G. Anderson, and A. Apple.

Moved, that the minutes of this Society be published with the minutes of Conference, and this Society pay for the same.

The Treasurer read his annual report, which is appended below.

A. G. ANDERSON, President.

J. A. TURRENTINE, Secretary.

REPORT

Of the Treasurer of the Home Missionary Society, made October 24th, 1858.

To amount in hand, Oct. 21, 1857, ... $360.90
Amount paid this day to T. F. Sellers for printing minutes... 6.90

Amount in hand..... 364.00

COLLECTIONS TAKEN 1848.

By the Treasurer-	Mrs. A. W. Graves	1[illegible]
" " "	L. Maynard	[illegible]
" " "	H. G. Hurdle	5.00
" " "	J. G. Dickey	[illegible]
" " "	Y. Albright	[illegible]
" " "	J. N. Hatch	1[illegible]
" " "	L. E. Iseley	[illegible]
" " "	A. G. Anderson	1[illegible]
" " "	Dr. L. F. Watson	1[illegible]
" " "	H. T. Mc Fitt	[illegible]
" " "	Thos. Wallace, Jr.	5.[illegible]
" " "	Mrs. C. J. Teague	.50
" " "	H. C. Trollinger	.50
" " "	Mrs. H. A. Trollinger	.50
" " "	Dr. T. H. Giffs	1.[illegible]
" " "	B. Gragson	[illegible]
" " "	T. H. Foust	.50
" " "	Mrs. Mary Foust	[illegible]
By Mr. Mabry----	Mr. H. Read	1[illegible]
By G. G. Walker-	M. McSauley	1[illegible]
" " " "	L. L. Deshong	5.00
By W. H. Bragg--	T. H. Pulley	[illegible]
By S. Apple----	A. A. Sharet	10.00
Bethlehem Collection		17.45
Interest on Note		4.94
Dr.		$516.69

DISBURSEMENTS.

To Elder A. Iseley, for services	$ 8.00
Interest on same for 2 years	.96
To J. McCulloch, for services	71.75
Interest for 2 years	8.61
Paid W. S. Wellons for printing	5.[illegible]
Blank Books for Treasurer and Secretary	4.00
	$98.32
Amount in hand	418.37
	$ 516.69

J. McCulloch, Treasurer.

MINUTES.

Union Chapel, N.C., Oct. 5th, 1859

The "North Carolina and Virginia Christian Conference" met, pursuant to adjournment last year, with the church at Union Chapel, Alamance county, N. C., in its thirty fourth annual session.

Conference was called to order by Elder B. N. Hopkins, President of the last session.

On motion, T. J. Fowler, William H. Bragg, N. B. Hayes, R. D. Jones, and William H. Read, were appointed a committee to report officers for the present session of Conference.

The committee reported as follows:- For President, Dr. E. F. Watson; Vice-President, John H. Manning; Secretary, P. W. Allen; Assistant Secretary, R. D. Jones.

The above named brethren were unanimously elected to their respective offices.

After which Conference was opened with singing and prayer by Elder Josiah McCulloch.

On motion of Elder S. Apple, the names of Elders and Licentiates were called, and the following Elders and Licentiates appeared and took their seats in Conference.

Elders- B. N. Hopkins, G. G. Walker, W. H. Bragg, Alfred Iseley, Solomon Apple, Josiah McCulloch, Thomas J. Fowler, A. G. Anderson, D. T. Deanes, Thomas G. Craven, N. B. Hayes, A. S. Nelson, William H. Craven, Thomas Troxler, R. G. Tinnin, John R. Holt, James W. Wellons, Prof. W. H. Doherty, and Lovick Lambeth.

Elders absent- Joseph Albright, Alfred Apple, A. Franks, W. S. Jordan, William Rollins, Anderson Craven, J. S. Swift, Thomas E. Jeter, Christian Allen, James H. Winnie, and Joseph B. Hinton.

Licentiates present- L. C. Madison, J. H. Manning, P. W. Allen, J. H. Ferrell, Henry Gant, and L. C. Ragland.

Licentiates absent- Abner Apple, Anthony J. Rich, and Joseph Trollinger.

Delegates - Henry Apple, Lewis I. Apple, Peter Clapp, Cornelius Williamson, C. C. Williamson, Phillip Waynock, Jacob Morton, William Nall, P. D. Freeman, Jesse Norton, Nasa Boon, C. A. Boon, Ruffin Jones, William Johnson, Murphy Boyd, John Garrison, W. W. Lawrence, J. W. Richardson, Charles McCullum, Matthew McCauley, James O. Cogwell, C. E. Ayscu, Henry Haswell, John Pierce, George Knight, W. S. Patty, J. V. Hatch, James M. Smith, William T. Brandon, Ira Hensham, Alexander Way, Wm. Murchison, A. A. Farmer, W. B. Farmer, Lewis Brady, A. D. Leonard, David W. Baldwin, Harmon Cox, G. W. Parks, O. Vestal, Wm. H. Read, S. H. Turner, J. H. Fleming, R. M. Ellis, R. Burroughs, Barnett Troxler, Calvin Boon, T. J. Lynch, James

McCadams, George Lowman, Edwin R. Dixon, Dr. C. Tarpley, J. B. Cole, A. Moring, A. H. Carlton, B. J. Blackley, Benjamin Pierce, W. Pierce, Thomas A. Martin, M. C. Winston, J. O. Mullins, Cornelius Jordan, Mark Williams, B. G. Dickerson, Lewis Easley, John Cummings, E. C. Martin, D. K. McLeod, N. T. Moffitt, H. A. Albright, Henry Utley, R. D. Jones, R. T. Wilkins, Richard Tuck, Benjamin Gardner, A. B. Jones, F. J. Smith, William H. Hailip, Robert Maynard, Tobias Waynock, R. Parian, Jas. Armstrong, Wm. H. Guthrie, Wm. T. Sloan, J. R. Gunter, John Gunter, Alexander Chadwick, Harrison White, John Moore, T. Graham, H. Maynard, J. G. Dickey, William Walker, J. Garison, B. Hazel.

Following Churches represented- Apple's Chapel, Bethlehem, Brown's Chapel, Bell's Bethel, Christian Chapel, Concord, Christian Union, Damascus, Fuller's, Good Hope, Hank's Chapel, Lebanon, Pleasant Hill, Chatham co., N. C., Pleasant Grove, Halifax co., Va., Pleasant Grove, Randolph co., N. C., Pleasant Ridge, Park's Cross Roads, Mt. Auburn, Midway, Mount Bethel, Mount Zion, New Providence, O'Kelley's Chapel, Oak Level, Pope's Chapel, Raleigh, Reece's Chapel, Shallow Ford, Shady Grove, Shiloh, Randolph co., N. C., Union, Alamance co., N. C., Union, Halifax, Ware Chapel, Salem Chapel, Union Stand, Hines' Chapel, Antioch, Zion Hill, Zion, and Salem.

Churches not represented- Acorn Ridge, Holt's Factory, Liberty, Liberty Grove, Pleasant Hill, Johnston, Pleasant Spring, Moore Union, Mt. Carmel, Shallow Well, Shiloh, Halifax co., Va., Sharon, West's, Wilmington, and Liberty Hill.

Elder McCulloch moved to dispense with reading of the Minutes of last Conference, and it was carried.

Elder B. N. Hopkins moved that the usual committees be appointed.

A petition from Salem Chapel, Forsythe co., N. C., was presented by Elder B. N. Hopkins, to connect herself with this Conference.

It was moved by R. D. Jones that the church be received, which was unanimously carried. Petition from Hines' Chapel, by Elder B. N. Hopkins, praying to be received into this Conference, which also was unanimously received. Petition from Liberty Hill, Franklin co., N. C., by W. N. Bragg, praying to be received into this Conference, which was unanimously received. Petition from Newborn Church, N. C., praying to be connected with this Conference, which was received and referred to the following committee, viz: W. N. Bragg, B. N. Hopkins, and H. R. Hayes.

On motion of S. Apple, Conference adjourned until 9 o'clock to-morrow morning. Prayer by Elder S. Apple.

Thursday Morning, October 4th.

Conference met pursuant to adjournment. Singing and prayer by Elder A. G. Anderson. After which the rolls were called. Proceedings of last meeting read and approved.

The Chair announced the following committees, viz:

1. On Ordination - Elders W. H. Doherty, B. F. Hopkins, T. J. Fowler, S. Apple, H. H. Hayes, and A. G. Anderson.

2. On character and standing of the Ministers- R. Tuck, J. H. Fleming, and A. A. Farmer.

3. On Itinerancy- Alfred Moring, Robt. Maynard, Dr. Tarpley, Robert M. Ellis, and Wm. Haizlip.

4. On Temperance- J. McCulloch, A. Moring, and I. Hanshaw.

5. On Education- Prof. Wm. H. Doherty, W. H. Reed, and Wm. H. Brage.

6. On Sabbath Schools- J. W. Hatch, D. C. Deanes, and R. T. Wilkins.

7. On Unfinished Business- A. Ingley, J. O. Williams, and R. Burroughs.

Resolution offered by Elder Alfred Ingley--

Resolved, That a committee of three be appointed to report all items of interest contained in letters, petitions, &c, addressed to this Conference. Which was carried.

Petition from Union Stand, by Elder Hopkins, praying to be united with this Conference, which was granted.

The committee appointed on the petition from Newborn Church, reported as follows:

REPORT.

We, the committee to whom was referred the case in relation to the petition of the church in Newborn, to become a member of this Conference, have leave to report, that we have learned that the church aforesaid has formerly unanimously withdrawn from the Eastern Virginia Conference, by and with the consent of said Conference; we therefore recommend that the said petition be entertained, and the church be received into this Conference as a member thereof.

Respectfully submitted.

B. F. Hopkins,
W. H. Brage
H. H. Hayes.

R. D. Jones moved that the report be adopted and the church received into this Conference. Said motion, after some debate, was lain on the table until 10 o'clock to-morrow morning.

On motion of Elder A. G. Anderson, Dr. L. C. Rapland was admitted to a seat in this body.

The following resolution was presented by Elder J. McCulloch:

Resolved, That the next annual session of the North Carolina and Virginia Christian Conference be held with the church at Pleasant Hill, Chatham co., N. C., commencing on Wednesday before the second Sabbath in October, 1860, which was adopted.

The Chair appointed the following Committees, viz:

8. Committee on Church Letters- Elders A. Isaley, N. B. Hayes, and Josiah McCulloch.

9. On Periodicals- Solomon Apple, L. C. Madison, and N. B. Hayes.

10.. On Finance- A. Moring, R. Tuck, and A. A. Farmer.

11. On Memoirs- Elders S. Apple, J. McCulloch, and G. G. Walker.

12. On Home Missions- John R. Holt, J. McCulloch, N. B. Hayes, W. P. Bragg, and R. H. Hopkins.

13. Committee to examine Licentiate Candidates- Elders S. Apple, T. J. Fowler, and W. P. Bragg.

14. On Religious Exercises-A. Isaley, H. G. Timmin, and J. G. Dickey.

On motion of Elder Isaley, Pro. John H. Manning was appointed to deliver the next annual address to Conference at its next annual session.

On motion of A. G. Anderson, Elder A. Isaley was appointed alternate.

On motion of Elder Anderson, letter and certificate from Miami Christian Conference, recommending Elder Wm. H. Doherty to this Conference, bringing certificate of his membership as an ordained minister of high standing, which was read and received, and said certificate ordered to be recorded with the Minutes of Conference.

C E R T I F I C A T E

State of Ohio, Cincinnati, Sept.20,1859.

I do hereby certify, that Prof. W. H. Doherty was received into full membership as an ordained minister of the Gospel, by the Miami Christian Conference, at its annual meeting in 1853, on letters of dismissal and recommendation from the New York Central Christian Conference. That he was President of said Miami Conference in 1858, at the time of his removal to North Carolina, and that in the same year he received public thanks by vote of said body, for his eminent services as President of the Missionary Board.

Signed, L. D. Robinson,
Clerk of Miami C. Conference.

On motion of Elder Isaley, a committee of six elders was appointed to examine all candidates wishing to join Conference as licentiates, which was unanimously adopted.

On motion of Elder McCulloch, Bro. Sheck, a Lutheran minister, was invited to take a seat amongst us, which was accepted by Bro. Sheck, after returning thanks to Conference.

On motion, a letter from Sister Evans, widow of Elder S. G. Evans, was read, contents noticed and complied with.

Also, a letter from Elder W. B. Barnett was read, and on motion was referred to the Committee on New Missions.

On motion of Elder J. McCulloch, Conference adjourned until candle-light this evening.

Night Session.

Conference met, agreeable to adjournment. Rolls called.

Elder W. B. Wellons, messenger from Eastern Virginia Conference, appeared and took a seat in Conference.

On motion of Elder Bragg, Alexander Chadwick, from Wilmington Church, was received as a delegate from said church. Also, an invitation to Bro. N. Gant, from Tennessee, to a seat in Conference.

On motion, Elder John Walker, from Missouri Conference was invited to a seat in this body.

Elder S. Apple, chairman of the Conference Committee, begs leave to make the following

REPORT.

To the North Carolina and Virginia Christian Conference:

The undersigned, having been appointed Conference Committee for the past year, beg leave to report-

That since the last session of our Conference two cases have come up for action before us. The first was a charge of falsehood against Elder Wm. H. Bragg, by Solomon Fuller, licentiate. The second were sundry charges by the churches of Good Hope and Pope's Chapel, against Solomon Fuller, licentiate.

The committee, having the first named case properly presented to us, and believing that the cause of religion was suffering in consequence thereof, ordered the parties to meet us at Franklinton on the 23d of February last, where, at the above time and place, the parties met before the committee. The accusing party was requested to bring forward the testimony by which he expected to make good his charge and specifications, and, after a long and patient hearing of all the evidence offered upon the subject, the committee, without any hesitation, decided that the charge had not been sustained. The case was therefore dismissed.

In the second case, the churches of Good Hope and Pope's Chapel against S. Fuller, were presented at the same time and place. Fuller having been notified to that effect by the accusers, the charge and specifications from the church at Good Hope was taken up; when it appeared to the satisfaction of the committee, that said

Fuller could not sustain the purity of character so necessary in a Gospel minister; consequently, Solomon Fuller was ordered to suspend his ministerial functions until the annual Conference, and to surrender his license until that time, when he could take the matter before that body, to be disposed of as might be thought proper. It is only necessary to add, that with this report we lay before you the documents upon which, in part, we based our action. Respectfully submitted.

Solomon Apple,
P. R. Hardin.

On motion of R. D. Jones the report was received.

On motion of Elder Anderson, the report of the Conference Committee, and documents, were referred to a committee of seven, viz: Elders A. G. Anderson, F. F. Doherty, B. D. Hopkins, R. G. Tinnin, D. T. Deanes, H. P. Hayes, and A. S. Nelson.

The Committee on Sabbath Schools made a report, which was read, received and adopted.

REPORT.

We, your Committee on Sabbath Schools, having investigated the subject, and believing, as we do, that this part of our christian duty, if faithfully discharged, will tell upon the destinies of thousands of the rising generation for good, in time and in eternity, we are pained to learn that there have been only eleven Sabbath schools organized within the bounds of the North Carolina and Virginia Christian Conference, since our last session. We do, therefore, recommend that each minister belonging to this body deliver at least one address on the subject, at each of his charges, during this Conference year.

All of which is respectfully submitted.

J. W. Hinch, Chairman.

The committee to whom was referred the letters from the various churches, made the following report, which was read, received and adopted:

Report.

The committee to whom was referred the letters from the different churches would state, that the letters from the following churches, to wit: Midway, Christian Union, and Christian Chapel, have been handed over to the Committee on Licentiates; the letter from Pleasant Hill, Chatham co., N. C., to the Committee on Memoirs; and the letters from the following received churches, viz: Kings' Chapel, Union Stand, and Salem Chapel, to the Committee on Home Missions, for them to consider and report upon.

A. Lesley, Chairman.

On motion of Elder A. G. Anderson, the Chair appointed the following Conference Committee, viz: T. J. Fowler, John Faucett, and P. R. Hardin.

On motion of S. Apple, the Conference ordered the Treasurer to pay the sum of $6.20 to the Conference Committee, for expense incurred in traveling.

On motion of Elder Brame, that messengers be appointed from this body to attend the Cape Fear Free Will Baptist Conference, which meets in this State some time next year. After some considerable discussion, in which several of the members freely participated, the motion was lost.

On motion of A. G. Anderson, Conference adjourned until 9 o'clock to-morrow morning.

Doxology and prayer by Prof. Doherty.

Friday Morning, Oct. 7, 1881.

Conference met agreeable to adjournment.

Roll being called, singing and prayer was offered by Elder A. Iseley.

Proceedings of last meeting read and approved.

On motion, Conference appointed delegates to the Eastern Virginia Conference. The following were appointed, viz: John H. Manning, P. V. Allen, James W. Wellons, and Josiah McCulloch.

The report of the Committee on Newbern Church was taken up, and on motion, it was adopted unanimously, and the church received into this Conference, and the delegate from said church requested to take a seat in Conference.

On motion of J. H. Fleming, the resolution of last night's session, offered by S. Apple, to authorize the Treasurer of this Conference to pay $6.20 to the Conference Committee be reconsidered, was carried. And after some discussion, the motion of Elder S. Apple was lost.

The following resolution, was offered by Elder Iseley:

Resolved, That from this date Conference screws and pledge herself to pay the servants of this body for any services enjoined upon them by Conference.

After some discussion, the above resolution was adopted.

Conference adjourned to 2 o'clock, P. M.

Friday Evening, 2 o'clock.

Conference met according to adjournment.

Rolls being called, Conference proceeded to business.

J. H. Fleming offered the following resolution:

Resolved. That the ministers of this Conference be requested to make it one of their pastoral duties to take up collection for the Conference fund.

Was adopted.

The Committee to whom was referred the letters from the various churches, make their report, which was read, received and adopted. See appendix.

On motion of Elder Walker, that the Committee on Church Letters be instructed to procure the statistics of the churches not represented. Was adopted.

The following preamble and resolution was offered by R. D. Jones, and on motion, was read and unanimously adopted.

Whereas, certain ministers of the Methodist Protestant Church, and others have recently, through the press and otherwise, slandered and misrepresented the Christians, South, and especially those residing in the bounds of this Conference, by charging them with holding and propagating Unitarian sentiments, and their slanders and misrepresentations have been ably met and refuted by Elder T. T. Tellons, editor of the Christian Sun. Therefore,

Resolved, That we fully endorse the position taken by the editor of the Sun in the controversy with the aforesaid ministers of the M. P. Church and others, and that he has presented the true principles of the Christians, South, as held and practiced in the bounds of this Conference, and in all the other Christian Conferences, South, with whom we are acquainted.

On motion of Prof. Doherty, 2 o'clock to-morrow was set apart for the reception of the report of the Committee on Education.

The following resolu ion, presented by R. D. Jones, which was read and adopted:

Resolved, That 9 o'clock be set apart for the meeting of the Home Missionary Society connected with this body.

On motion of Elder Walker, a committee of three was appointed to devise means for the publication of the minutes of this Conference.

The Chair appointed the following brethren, viz.: G. G. Walker, H. A. Hayes and Wm. H. Read.

The Committee on the case of Solomon Fuller, licentiate of this Conference, begged leave to report. Said report was read, received and adopted unanimously.

REPORT.

To the North Carolina and Virginia Christian Conference, in session at Union Chapel, N. C.:

In the report of the Committee of Conference, in the case of Solomon Fuller, we, your Committee, beg leave to report: That we have patiently examined all of the certificates produced by the accused party, and also all the parole evidence that the accused party desired to introduce in his case; and after the most patient hearing, and actuated by the most prayerful desire to do as we would be done by, we are constrained (however painful it may be) to say that the evidence adduced in this case proves the accused guilty of a want of that strict veracity and truth that a Gospel minister should possess, and consequently recommend that Conference withdraw permanently from him his license to

preach under the authority of this Conference. All of which is respectfully submitted.

A. G. Anderson, Chairman.

The following resolution, offered by Elder Hopkins, on motion was adopted:

Resolved, That we have heard with great pleasure the brightening prospects of the Christian Church in certain portions of the State, and of the desire of certain denominations to become acquainted with our principles; we, therefore, take pleasure in recommending Brethren J. W. Vallone, H. P. Hayes and Sp. H. Brang, to open a correspondence with the Cape Fear Free Will Baptist Conference, and use such means as they may think best, by way of responding to the expressed desire on the part of said church, of becoming acquainted with the doctrines and usages of the Christian Church.

On motion of R. D. Jones, that the papers and certificates relating to the case of Solomon Fuller (presented by said Fuller) be returned to him; which, after some discussion, was carried.

Elder Deaves, in the case Murphy Owen and Isham Cagle, referred to him by the last Conference, demanding the license of the above-named, begs leave to make the following report, which was read and adopted.

REPORT.

In the discharge of the duty enjoined upon me by your body, at its last session, in regard to the license of Murphy Owen and Isham Cagle, beg leave to report as follows: That I have ascertained from brethren who were in Conference when the above brethren were admitted to membership in your body, that the Secretary failed to grant them credentials; consequently, they have none to surrender. All of which is respectfully submitted.

D. T. Deaves.

The Committee on Home Missions reported, and on motion of R. T. Jones, was adopted unanimously.

REPORT.

The Committee to whom was assigned the duty of examining into the progress, present condition and future prospects of the subject of Home Missions in connection with this Conference, beg leave to present the following report as the result of their investigation.

The very limited time within which this examination has been necessarily made, precludes the probability of a thorough investigation as to the momentous and vital importance of a missionary enterprise for the spread of the Gospel, and extending the Redeemer's kingdom to destitute sections of our beloved country. This must ever be regarded as an extraordinary effort, the promptings of which are to be found in the sacred fountain of pure benevolence, and its utility and success in the overflowings of a sacrificing generosity and zeal, looking

to and aiding our fellow men in the enjoyments of a guide not known, but his to whom we belong, and in whose service we profess to be laboring. So long as a body of Christians is thus actuated, the legitimate result must be the accomplishments of the great objects in view. It is peculiarly important that this Conference cherish this design of outside labor, because of our circumscribed limits, but more especially from the hearty acceptance given to our brethren wherever they go, and in the true spirit of ambassadors bear the glad tidings of a full and free salvation, rendered yet the more gladdening and acceptable because there are not accompanying impositions of human legislations and human power.

The encouragement given in this department is most gratifying, since the voice of invitation like the Macedonian cry is heard from every direction - "Come and help us". Before your Missionary goes forth, therefore, the prospect of occupying the field to which he was first guided by the invitation, will he not calculate on success without risk from the cheerful hearts and willing minds of those to whom he is sent. The success of Elder Hopkins in some of the upper counties has quite decided your Committee to an earnest and favorable consideration of the subject. An allowance was extended to Bro. Hopkins of the Hundred Dollars last fall, by the Directors of the Missionary Society, to enable him to labor in that interesting portion of our State, comprising the counties of Forsyth, Stokes, and portions of Rockingham and Guilford, and the organization of several new churches, and the building up of those formerly planted, with a membership of high moral and intellectual worth, clearly shows the wisdom which dictates that allowance. It is clearly shown by letters from those churches that the small sum so expended has led to the establishment of a new self-sustaining circuit, which will be a bright ornament to the denomination in all coming time.

In regard to further operations in that direction, it appears that so large is the territory thus opened to our principles, if efficient laborers can be procured, no time should be lost in sending them thither to make the people acquainted with us as a denomination, and spreading our principles as rapidly and widely as possible. But whilst our attention is drawn to the western part of our State as an available and fruitful field of missionary effort, the west in many respects presents claims of equal, if not superior importance. Let us see as far as we can, that every practicable encouragement be given to our brethren and inquiring public in Eastern Carolina. What can be done for Wilmington? For Newbern? and other vitally interesting points there? Are not these nuclei, around which might cluster scores of sister churches and tens of thousands of happy communicants? And might not this be the fruit of an expenditure scarcely above that which has planted our standard on our western heights? Your Committee earnestly recommend due attention to be given, without feeling at liberty to make a specific recommendation.

A letter is in the hands of the Committee from Elder J. B. Barrett, of the N. Virginia Conference, containing a proposition to take charge of our church at Wilmington, for a specified sum, say $300, and it would give us pleasure

to find the funds of the society in such a condition as to justify a recommendation of a compliance; but so small is the amount in the Treasurer's hands, as will presently, from his report, appear, that we must forbear an expression of opinion in regard to it.
From the above, the necessity of speedily increasing the funds of the Society will abundantly appear, and we would therefore close our report with the earnest wish that due prominence be given to a cause so effective, and that liberty of our brethren and the friends may place it in the power of Conference to give all to all, and thus realize great good in promoting Gospel light and truth.

Respectfully submitted,
J. R. Holt, Chairman.

On motion of J. W. Hatch, Conference adjourned until 7 o'clock, P. M.

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7 o'clock, P. M.

Conference met pursuant to adjournment.
Rolls being called, Conference proceeded to business.
The Committee on Finance beg leave to make the following report, which was read, received and adopted.

REPORT.

We, your Committee on Finance, beg leave to make the following report. We find in the hands of the Conference Treasurer-

From last year's report	$76.49
Interest	2.66
Whole amount	$78.15
Paid W. B. Wallace for printing Minutes	37.00
	$41.15
Amount received this year	51.89
Amount in hand	$93.04

All of which is respectfully submitted.
A. Moring, Chairman.

On motion of Elder J. McCullock, that an abstract of the Minutes of this Conference be published in the Christian Sun, was adopted.
The Chair called on the ministers for their ministerial reports. The following ministers handed in their reports, which were read, viz.: Elders E. H. Hopkins, F. H. Bragg, J. R. Holt, Thos. G. Craven, A. G. Nelson, Thos. Truitt, Wm. M. Craven, Joseph Alderman, John W. Wallace, William S. Jordan, A. G. Anderson, D. T. Deanes, P. W. Allen.
See appendix.
Licentiates- J. H. Manning, J. H. Farrell, T. C. Wallace.
See appendix.

A letter from the Christian churches in Tennessee was presented by Bro. Henry Gant, asking to withdraw from the North Carolina and Virginia Christian Conference, for the purpose of organizing a Conference in Tennessee, to be known as the Tennessee Christian Conference.

The following resolutions were offered by Elder P. H. Hopkins, and adopted unanimously.

Resolved, That the petition of the brethren of Tennessee in reference to withdrawing from this Conference and forming a new Conference in their midst, be granted. Also,

Resolved, That the petition of the church be referred to the Committee on Ordination.

Resolved, Farther, that we sympathize with our brethren in Tennessee in their call for assistance to aid them in sustaining a regular itinerant minister, and that we will make an effort to raise by voluntary contribution the sum of $150. for that purpose.

On motion, Conference adjourned until 8 o'clock tomorrow morning.

Prayer by Elder W. H. Wellons.

Saturday Morning, 8 o'clock.

Conference met pursuant to adjournment. Singing and prayer by Elder D. T. Haines. Proceedings of last meeting read and approved.

The Committee on the Character of the Ministers reported:

REPORT.

We, your Committee on the Character and Standing of the Ministry, beg leave to make the following report:

That we are happy to report, that we find all the ministers in good and regular standing in their respective churches. All of which is respectfully submitted.

K. Tank, Chairman.

Adopted.

On motion of Elder A. G. Anderson, Conference adjourned to 2 o'clock, P. M., for the purpose of giving way to a meeting of the Home Missionary Society.

Saturday Evening, 2 o'clock.

Conference met agreeable to adjournment, and proceeded to business.

Committee on Ordination reported, and report read and adopted.

REPORT.

The Committee on Ordination report, that three brethren, viz: John N. Manning, P. W. Allen, and Henry Gant, licentiates of this Conference, presented satisfactory letters from the churches, were examined at length and approved of by the committee, and are now recommended for Ordination to this Conference.

W. H. Doherty, Chairman.

The Chair appointed the following elders to perform ordination on the candidates recommended in the report of the Committee on Ordination, viz. Elders W. H. Doherty, Thos. J. Fowler, and W. Apple. Ordination to take place to-morrow morning at 11 o'clock.

Committee on Education reported. Report read, received and adopted.

REPORT.

The committee appointed at last meeting of Conference, to co-operate with the Trustees of Graham College, in building up and sustaining that institution, report-

That an act of the Legislature of North Carolina has been procured, amending the charter of Graham Institute, bestowing upon the Trustees new and important privileges, together with the power of establishing and endowing a regular college and granting all the usual University degrees. That the stockholders, at their last meeting, accepted said charter and elected a Board of Trustees, representing the several Southern Christian Conferences of the Christian denomination.

That Prof. Wm. H. Doherty was unanimously elected President of Graham College, and also President of the Executive Board of Trustees.

That the condition and prospects of the institution are all that its best friends could desire. As a school of high grade, both in the English and Classical departments, it has already attained popularity, and is full of students and self-supporting.

That a large additional building is under contract, which will be ready on the first day of January next, intended to accommodate the increased number of students who are desirous of entering; and that your committee believe that whilst, under its present government, it will command the respect and patronage of the public, and do a useful work for the denomination, for your committee are fully persuaded that a College worthy of the Christian Church South, cannot be established without an adequate endowment, because the advanced classes in College are not able to pay their teachers, who must be highly educated, and who cannot be obtained at small salaries.

Your committee therefore report, that this great enterprise of the church has arrived at a point beyond which it is impossible to proceed, until a permanent endowment fund can be raised, and adequate provisions

[illegible] for the support of professors in all the different departments established or kept up in the college. They therefore recommend the whole subject to the serious consideration of the Conference, and advise that immediate action be taken in co-operating with the Board of Trustees, and securing agents into the field to raise the necessary funds, complete the endowment, and place upon, our own denominational college, such solid and permanent foundation, and secure the blessings of a non-sectarian education of the highest grade to our sons and daughters.

Your committee believe that if this is done, a mighty additional power will be given to our church, and a fore-ever blessing bestowed upon the future generation of our people. Respectfully submitted.

Thos. J. Fowler,
E. P. Watson,
W. H. Doherty.

The following resolution was offered by Elder A. G. Anderson, and, on motion of Elder McCulloch, it was received and laid on the table until seven o'clock tomorrow:

Resolved, That the Conference rejoices in the prosperity upon which God has blessed our institution of learning, Grange College. That we congratulate the President and Trustees on the crowded state of our school, which urgently elevates the erection of a large additional building, now under contract, to be ready by the first of January next. That we hear with pleasure the testimony of the unusual success of the system of instruction herein adopted of one hour recess, perfect discipline, and general satisfaction of the school, and the "good report" which the young ladies and gentlemen, who are students there, have obtained from all the citizens. That we believe that the Christian Denomination South should feel the great responsibility of their education, as the advocates of a pure and free Gospel, the friends of liberty and truth. And, therefore, we feel now imperatively called upon to make an earnest and liberal effort to raise an endowment fund for our own college, and that enable the Trustees to employ a sufficient number of learned professors in every department of the college, and make it equal to any school in the land. We therefore promise to give our countenance and aid to any agents appointed to labor among our people for raising said endowment fund, and to do all in our power to secure our brethren to patronize the college.

Committee on Licentiates reported, on motion of R. D. James the report was received and adopted.

REPORT.

Your committee on Licentiates beg leave to report, that the following have presented themselves for license, viz: Thomas Ross, John T. Lemmons, and L. H. Aspland.

In reference to the last three, after a careful examination as to their gifts and ability to preach, we are of the opinion that the interest of the cause requires that they should be fully received, believing that they will be used

as candidates for the Gospel ministry; that they be encouraged to improve their gifts by reading and exercising in public, in prayer, exhortation, &c., in which they may be useful to the church and the world, and also acquire for themselves the knowledge so necessary for an ambassador of Christ.

In reference to the other, L. H. Kaplan, we commend him to the Conference as a suitable person for license. Respectfully submitted.

Sol. Apple, Chairman.

The Committee on Periodicals made a report, and, on motion of J. H. Manning, was received and unanimously adopted.

REPORT.

The Committee on Periodicals beg leave to report, that they are deeply impressed with the importance of a good and well conducted religious periodical. That we look to this means to place ourselves properly before the public, and to keep our principles before the world in their true light. We are happy to state that we have in the Christian Sun an able exponent of the principles of the Christian Church, bold and outspoken upon all subjects peculiar to ourselves as a religious denomination, and prompt to rebuke those who misrepresent or slander us.

We heartily approve of the course pursued by our editor, Elder W. H. Wallace, upon the Unitarian controversy, thinking that he has done good service to our cause in the exhibition of the truth. We hope the day is not far distant when our paper may be enlarged, and be made a vehicle of more general intelligence, and thus be made more acceptable to the general reader. We would further suggest the propriety of adopting the cash system as nearly as possible. All of which is respectfully submitted.

Sol. Apple, Chairman.

Committee on Printing Minutes of this Conference reported. Report read, received and adopted.

REPORT.

Your committee to whom was referred the subject of printing the Minutes of this present session of Conference, beg leave to report, that after due consideration of this matter, we deem it impracticable to have a large number of copies printed than will be paid for during the sitting of Conference by the churches, or their delegates. That we would recommend the printing aforesaid be done under the supervision of the editor of the Christian Sun; and after the execution thereof, that we have forwarded to the address of each of the several churches its proportionate number of copies, according to the amount of money paid. Respectfully submitted.

H. G. Walker, Chairman.

The following resolution was presented by Elder Bragg, and adopted:

Resolved, That the ministers of this Conference be requested to give their post-office address to this body, and that the same appear on the minutes of this said Conference.

The following resolution was presented by Elder John R. Pelt, and, on motion of R. D. Jones, unanimously adopted:

Resolved, That whereas a paragraph has appeared in the North Carolina Standard, as an extract from the Evening Post of New York, calculated to make a false impression upon the public mind in regard to the Christian Church South, touching the institution of slavery, in the following words:

"The anti-slavery party in North Carolina hold the balance of power is more probable, if not evidently the late election of the opposition candidate for Governor of that State, Mr. Gilmer. The greatest number of the party unfriendly to slavery in North Carolina consist of the Quakers, who are rather numerous in some of the counties, the Wesleyan Methodists, and that class of religionists who call themselves Christians, &c., &c."

And whereas the very talented editors of the Christian have neglected to make a suitable explanation of the matter; now, that our people may be righted against the frequent and false correspondence of the Post before an intelligent public, this Conference therefore request the editors to insert the following statement of facts:

The Christian Church is composed of a membership of equal wealth and intelligence with any denomination in our country, and that very few proportionally owned slaves. The institution of slavery. The above exclamation is, therefore, pronounced a foul slander and falsehood, calculated, no doubt, to injure us, unobservedly, before the public.

On motion, Conference adjourned until 7 o'clock.

Saturday Night, 7 o'clock.

Conference met according to adjournment.

Report on Periodicals was taken up, and after some remarks from the brethren, said report was unanimously adopted.

The following preamble and resolution presented by R. D. Jones, was read and adopted.

Whereas, since the commencement of this Conference we have been most forcibly impressed with the propriety of being some plan for raising a permanent Conference fund, for the support of the worn out ministers, the orphans and widows of deceased ministers, and all other expenses of this body. To, the North Carolina and Virginia Conference, do hereby adopt the following preamble and resolution:

Resolved, That we request every church within the bounds of this Conference, as will that she can by sending to Conference, annually, at least twenty-five cents on each member belonging to each church, for the establishment of a permanent Conference fund.

Committee on Memoirs reported, and report adopted.

Memoir of Elder Littlejohn Utley.

Commenced his ministerial labors regularly in the year 1822. He had, however, been actively engaged several years before that in zealous exhortation to his neighbors and those around him, say as early as 1818. Few men labored more successfully than Elder Utley. He enjoyed the entire cordiality and confidence of the public as a minister of Christ, his praise was in all the churches, and for there 40 years of vigilant and laudable order in the Lord's vineyard. He was abundantly successful in winning souls to Christ, comforting his brethren, and doing many good works which have long after his sojourn been passed to their rewards. The subject of this memoir became debilitated about a year before his death, but his mind was still employed in the great mission of his life; and up to his very last hours he continued to point sinners to that Saviour who had redeemed and comforted him. His loudest preaching was done upon his death-bed. After an illness of several months, during which he passed with Christian resignation and fortitude, he closed his earthly experience in great peace. His example still lives, and calls earnestly to us all to do and be likewise. He passed to his reward in May, 1859.

Memoir of Elder Martin Staley.

Bro. Staley made a profession of religion in the year 1822. Soon after that, he invited some of the Christian ministers to preach at his house, in Chatham county, N. C. The labors of the ministers were blessed with the conversion of several of his neighbors, and a church was regularly organized at his dwelling. This led to the establishment of a regular place of worship near him, now Pleasant Hill. The whole ministerial career of Elder Staley was characteristic of the man. He was ordained in the year 1827, and his usefulness cannot be measured by 32 years of faithful service, but will continue to his survivors and succeeding generations yet unborn. Long, oh! long will his influence be felt in promoting all benevolent institutions of this day, and most of all the fatherly and affectionate Gospel ministry was he, with great propriety, mentioned his prominent stand upon the great temperance reform. Bro. Staley not only preached the Gospel, but his life was an exemplification of his teaching. A man of peace was he, his end was peace, and he has departed to meet his great reward. He died in the year 1844.

Rol. Hyle, Chairman.

Committee on Temperance rejected, see [illegible], was unanimously received and adopted.

REPORT.

We, the Committee to whom was referred the subject of Temperance, [illegible] to make the following report:

Brethren, fully aware that the use of ardent spirits as a beverage is one of the greatest evils with which the country is cursed, we regard it as one of great importance to the success of the Gospel, and the greatest of all injuries to the church of Christ, in view of which we offer the following resolutions:

Resolved 1st, That we, as a body of Christians, disapprove of the use, manufacture and sale of ardent spirits, as a beverage, and most earnestly entreat the brethren everywhere to join in raising the discountenancing the manufacture, sale and use as a beverage.

Resolved 2d, That the members of the Conference pledge themselves carefully examine to believe at least one discourse at each of their appointments on this subject, during the Conference year.

Respectfully submitted. [illegible] Bullock, Chairman.

Committee on Unfinished Business reported and adopted.

We, your Committee on Unfinished Business, [illegible] to make the following report:

After having given the minutes of last Conference an careful a reading as the circumstances under which we were placed would allow, we find that the Committee, of which Prof. Wm. A. Doherty was Chairman, recommend a suitable course of study for young men, in view of their entering the Gospel ministry, have failed to make any more recommendation. We find nothing else, [illegible] necessary to bring before this body. Respectfully submitted,

[illegible] Ingloy, Chairman.

Committee on Itinerancy made the following report, which on motion was adopted.

We, your Committee on the Itinerancy, [illegible] to report:

Deep River Circuit.-[illegible] T. Dyanna is placed at the following churches- Shady Grove, Dutton, [illegible], Christian Union, Pleasant Ridge, [illegible] Chapel, Brown's Chapel, Park's [illegible] Roads, Pleasant Grove, Acorn Ridge and New Salem.

Peoples' Circuit.- [illegible] Hopkins- Hill's Chapel, Salem Union Stand, Piney Ridge, Hunt's Chapel, Mount Bethel, Park's Stand, Wilkes's Chapel, Peoples' and Zion Hill.

Cane Run Circuit.- James T. Wilkes - [illegible] Chapel, Pleasant Spring, Christian Chapel, Bell's and Zion.

Big River Circuit.- [illegible] Hamilton- [illegible], Va., Mt. Auburn, Pleasant Grove, [illegible], and Midway.

[illegible] and Randolph Circuit.- J. H. Powell- Antioch, [illegible] Hill, [illegible] and [illegible].

Alamance Circuit.- A. Ieeley - Union, N. C., New Providence and Pleasant Hill, Chatham.

Caswell Circuit.- A. C. Anderson - Concord, Beulah and Mount Zion.

Tar River Circuit.- F. W. Allen.- Pope's Chapel, Good Hope, Oak Level, Fuller's and Liberty Hill.

Raleigh Station.- Wm. E. Bragg.

Newbern Circuit.- R. W. Hayes.

Staunton River Circuit.- L. C. Rugland and Ulrich Apple- Reese's Chapel, Snilen, Va., Sharon and Liberty Grove.

The above report is not as perfect as your Committee would wish it to be, but is the best we could compile.

Respectfully submitted,

A. Devine, Chairman.

The following resolution was offered by Bro. Fain N. Manning; after some discussion, was adopted.

Resolved, That a special Committee of three be appointed to co-operate with the Newbern church and the Executive Committee of the Home Missionary Society, in seeking means to supply the Newbern church with preaching.

The Chair appointed the following brethren, in accordance with the above resolution, viz.: Prof. Wm. H. Doherty, Elder S. Apple, and Bro. Baker Dragoon.

The following resolution, presented by A. E. Arrow, and adopted unanimously.

Resolved, That the thanks of this Conference be tendered to the President and Directors of the Raleigh and Gaston Railroad, and the N. Carolina Central Railroad, for their kindness and liberality in permitting the members of this Conference to pass over their roads for one-fare one way.

On motion of J. E. Manning, that the thanks of this Conference be tendered to the citizens of this community and surrounding vicinity, for their kindness and hospitality of entertaining the delegates of this Conference.

On motion of Elder McCulloch, Bro. J. J. Franklin was appointed messenger to the Georgia and Alabama Conference.

On motion of R. J. Jones, Dr. E. F. Watson was re-elected Standing Secretary of this Conference.

On motion, Prof. Wm. H. Doherty was added to the list of messengers to the Eastern Virginia Conference.

On motion of Elder Holt, that the thanks of this Conference be tendered to the officers of the road, for the faithful and efficient manner in which they have discharged their several duties.

The following is a report of the Chairman on finance of those who contributed for publication of the Minutes and the Conference Fund, viz.: Bethlehem, $1.00; Wesley, .50 cents; Mount Auburn, $7.30; Apple's Chapel, $3.45; Brown's Chapel, .50 cents. Christian Chapel, 75 cents; Raleigh, $2.25; Shallow Well, $1; Oak Level, $1.30; Pope's Chapel, $0.32; O'Kelley's Chapel, $1.10; Pleasant Hill, $2; Pleasant Grove, Va., $1; Union, Va., $2; Hank's Chapel, $3; Damascus, $2.35, Lebanon, $1; Bull's $1.

On motion, Conference was adjourned to meet at Pleasant Hill, Chatham county, N. C., on Wednesday before the second Sabbath in October, 1860.

Singing and prayer by Bro. John R. Nelk.

J. F. Watson, President,
J. T. Mendin, Vice President.

F. T. Allen, Secretary.
R. S. Jones, Ass't Secretary.

APPENDIX.

The following are the Reports of the Ministers:

B. W. HOPKIN'S REPORT.

Preached 162 sermons; 11 funerals; baptized 12; received into the church 73; organized five new churches and one Sabbath school; received $163.85.

T. J. FOWLER'S REPORT.

Preached to four churches; received 40 members into the church; attended five protracted and camp-meetings; received $505.

J. R. HOLT'S REPORT.

Engaged closely to teaching until June; after that attended five protracted meetings; preached 40 times; baptized 16.

JOSEPH ALBRIGHT'S REPORT.

Had not the charge of any church; preached at several places; assisted in administering the sacrament several times; also, assisted in holding three camp-meetings for four protracted meetings.

THOMAS TRUITT'S REPORT.

Preached 11 times; several exhortations; traveled 216 miles; received $1.85.

A. S. NELSON'S REPORT.

Preached to three churches; preached 60 sermons; held 11 quarterly-meetings; received four members; baptized four; married two couples.

A. G. ANDERSON'S REPORT.

Preached 50 sermons; received six members; received $58.

WM. M. CRAVEN'S REPORT.

Preached to one church 35 sermons.

W. S. JORDAN'S REPORT.

Preached to one church regularly; attended some protracted meetings.

WM. N. BRAGG'S REPORT.

Preached 140 times; 70 converted on the circuit; received 63; baptized 38; funerals 17; married one couple; traveled 2,285 miles; temperance lectures, 1; received $500.

JAMES W. TILLON'S REPORT.

Traveled 3,314 miles; preached 134 sermons; 13 funerals; baptized 45, married one couple; 61 converted; received 60 members; received $253.25

D. T. DEANES' REPORT.

Sermons preached 115; temperance lectures, seven; organized six Sabbath schools; traveled 1,2[illegible] miles; received $113.50.

J. P. MARTIN'S REPORT.

Preached regular to four churches; held several protracted meetings; received 60 members.

L. C. MADISON'S REPORT.

Traveled 2,500 miles; preached 90 sermons; visited sick, 31; got 10 new subscribers for the Christian Sun.

J. N. FERRELL'S REPORT.

Preached to two churches regular, and two churches a portion of the time; 44 converted; received 29 members.

POST OFFICES OF THE MINISTERS.

Belonging to the North Carolina and Virginia Christian Conference.

B. N. Hopkins, Walnut Cove, Stokes Co., N. C.
Thomas Truitt, Company Shops, Alamance Co., N. C.
Wm. M. Craven, Brower's Mills, Randolph Co., N. C.
Lovick Lambeth, Summerfield, Guilford Co., N. C.
A. G. Anderson, Anderson's Store, Caswell Co., N. C.
D. T. Deanes, Buffalo Ford, Randolph Co., N. C.
Thomas G. Craven, Moffitt's Mills, Randolph Co., N. C.
Anderson Craven, Foust's Store, Randolph Co., N. C.
Joseph Albright, Foust's Store, Randolph Co., N. C.
A. S. Nelson, Gold Region, Moore Co., N. C.
Wm. S. Jordon, Gold Region, Moore Co., N. C.
Wm. N. Bragg, Raleigh, Wake Co., N. C.
J. McCulloch, Mud Lick, Chatham Co., N. C.
James W. Wellons, Pittsboro', Chatham Co., N. C.
Thomas J. Fowler, Mebanesville, Orange Co., N. C.
H. B. Hayes, Raleigh, Wake Co., N. C.
Prof. T. M. Doherty, Graham, Alamance Co., N. C.
J. N. Manning, Hyco, Halifax Co., Va.
John R. Holt, Grove, Chatham Co., N. C.
Solomon Apple, Graham, Alamance Co., N. C.
G. G. Walker, Anderson's Store, Caswell Co., N. C.
Jas. I. Mobby, Barclaysville, Cumberland Co., N. C.
Christian Allen, Asylum, Granville Co., N. C.
Robert O. Tinnin, Cedar Grove, Orange Co., N. C.
Alfred Isaley, Shallow Ford, Alamance Co., N. C.
Anthony Franks, Raleigh, Wake Co., N. C.
William Rollins, Rollins' Store, Moore Co., N. C.
Thomas E. Jeter, Whitlock, Halifax Co., Va.
Job S. Swift, not known.
Joseph R. Hinton, Raleigh, Wake Co., N. C.
Alfred Apple, Blue Ving, Granville Co., N. C.
P. W. Allen, Asylum, Granville Co., N. C.

Licentiates.

L. G. Madison, Pleasantville, Rockingham Co., Va.
J. W. Ferrell, Haywood, Chatham Co., N. C.
Abner Apple, not known.
A. J. Rich, not known.
D. C. Rarland, Hyco, Halifax Co., Va.

Report of the Committee on Church Letters:

Damascus-in a prosperous condition; Midway-prosperous condition; Bethel-doing well; Lake Chapel-a good revival; Antioch-prospects brightening; Mt. Bethel- encouraging prospects; Mt. Auburn-flattering prospects; Pleasant Hill, Chatham Co.-firm; Christian Chapel-quite prosperous; Raleigh-prospects very encouraging;Zion-new house recently dedicated, prospects good; Shallow Well-doing well; Oak Level-good revival; Lebanon-in harmony; Bethlehem-firm; Christian Union-in Christian fellowship; Pope's Chapel-firm; Pleasant Grove, Randolph Co.-prosperous; Park's X Roads-in harmony; Reed's Chapel-prosperous; Pleasant Grove-in good standing; Hank's Chapel-stands firm; Shiloh- in peace and fellowship; Good Hope-good feeling existing; Shady Grove-in peace and harmony; Brown's Chapel-good fellowship and brotherly love; Acorn Ridge- well united; Shallow Ford-steadfast; Fuller's-in harmony, destitute of preaching most of the time; Union, Va.-a glorious revival, the church much refreshed; Pleasant Ridge-steadfast; Pleasant Spring-firm; O'Kelley's-times dull, church steadfast; Utley's-future prospects good, and a new house of worship about to be erected; New Providence; good revival, flattering prospects; Union, Alamance-firm; Hines' Chapel-Prospects good; Union Stand-prospects very encouraging; Salem Chapel-prospects flattering.

Oct. 24, 1808.

In The Herald of Gospel Liberty Vol. 1, P. 23 we find the following:

Dear Brother:-

Through the Providence of God, a book was put into my hand, "The age of Inquiry" written by you, by which I discover a people in the Eastern States, that are established on pure Gospel order; acknowledging our dear Emmanuel as the only Head, Shepherd, and Bishop of his Church; and who receive his precious word as a Rule of Faith and Practice: I rejoice exceedingly to hear the glorious progress of divine truth, and the rapid spread of divine light, I felt my mind deeply impressed to communicate to you, what the ever blessed God has done for His people in the Southern and Western States, and also in this City, as also to request of you some information as to the extent of your labors, with the success attending the same, having never heard of you before, and conclude you are without information respecting us.

In Virginia about 16 years ago it pleased the Lord to call out from the body of Methodists, Baptists and Presbyterians, a people into Gospel order, laying the foundation on Moses and the Prophets, Jesus Christ being the chief corner stone; having laid aside all human inventions, such as Creeds, Formulies, Disciplines, etc. were united only by the bond of love, on the precious word of God; and discarding all party names, acknowledging no other than that of Christian, hence are called the Christian Church; their labors have been attended with the abundant outpourings of the spirit, and great hath been the success of the word. The Church has spread through Virginia, North and South Carolina, Georgia, Tennesee, Kentucky, and Ohio, and the Western parts of the State of Pennsylvania, where there are thousands united in the same spirit worshipping the Lord. In November 1807, to the praise and glory of God, a little flame of Gospel liberty was lighted up in this city; a few have united, and many are inquiring after truth; Spiritual Despotism and Priestly Tyranny have in a degree facilitated the progress of the work here, and we do humbly hope, that the time is indeed hastening when the authority of Christ will be more universally acknowledged in his Church, to the utter exclusion of every other Legislator, and mankind be better acquainted with the nature of that allegiance which they owe to him, when every species of antichristian government will be brought down; and the deluded bonds, attached to its priesthood, hide their despotic heads, and tyrannical powers, in perpetual oblivion. May the Lord hasten it, and restore peace to Zion.

The Church in this city salute you, and the sister Church among whom you labor, bearing you in mind at the throne of Grace, that all spiritual blessings may be multiplied unto you in Christ Jesus our Lord.

Your early communications will be pleasingly received

Your affectionate although unknown
Brother in Christ,
Robert Punshon.

2.

N. B. Since writing the above, I have been favored with the Herald of September the 1st in which I read an account of the revival of religion in Kentucky, and discover that you have a knowledge of the Christian Church in the Western parts of this country. They are the sister Church of those in Virginia, and the southern states; although those in Pennsylvania have never had any communication with any, or even heard that there were others like minded with themselves, being chiefly looked up in the German language; yet they were expressly of the same order with them in the south, in the West, and from the perusal of your writings of those in the Eastern states. The little Church in this city was raised thro' the instrumentality of those from Virginia-since which, it having pleased the Lord and his Church to set me apart by the imposition of the hands of the Elders to the office of an Elder in the Church, according to the simplicity of the New -estament. I have been laboring here, under the most powerful opposition of the surrounding Churches; yet it has plessed the Lord to pweserve me in peace and in the spirit of unity, while many are inquiring after truth; but the attachment to old establishments, is hard to break while we are loaded with reproach as fanatics, disturbers of the peace of old ~~xxxxxxxx~~ Churches: who in a short time will come to nought. Many of the Baptists, Methodists, and others, begin to sit very uneasy under their old task masters. O, that the Lord would indeed revive his work.

Nov. 7, 1808, In The Herald of Gospel Liberty Vol. 1, P. 27 we find the following:

Dear Sir:-

Though I have never had the pleasure to see you, and probably never may, have nevertheless taken the liberty of addressing a line to you, having heard of you by the hearing of the ear, and merely, to all human appearance, by chance; but no doubt under the direction of God whose providence superintends all his works, and whose special love is eminently manifested to his faithful children everywhere. Before I proceed any further must inform you how I became acquainted with your profession both as a Christian and Minister, and your place of abode.

A person who called himself Andrew Harpingding (a Baptist preacher) having made an appointment to preach in Winchester last Tuesday Evening; I gave him an invitation to sup with me, with which he complied, and in the course of our social conversation he asked me my religious profession; to which I answered, that I denied every name but that of Christian, and every book of discipline or spiritual law but the word of God; and after some desultory conversation he mentioned your name in the following manner,-"That there was a Minister in the Town of Portsmouth, State of New Hampshire who held the same sentiments with me and who acknowledged no other name; that you had published anumber of tracts on religious subjects, and among the rest one entitled the "Looking Glass," of which he said so much that I felt a strong desire to see it, therefore, hope you will be so good as to send it by post, for which I will send you when published, which I expect will be in a short time, a small pamphlet entitled, "A Scriptural Description of a true Christian Church."

If the account, Mr. Harpingding gave me of you be correct and I take it for granted, I can inform you of some particulars which will increase your joy, and faith (if need be) and of which you will say "It is the Lord's doings and is marvellous in our eyes."

In the States of North and South Carolina, Georgia, Kentucky, Virginia, Pennsylvania, and I believe in Ohio, and Tennesee, Christian Societies are raised, who have introduced Gospel order among themselves, that is have taken the Scriptures only as their sole rule of faith and practice, and acknowledged no other head but Jesus, tho' whose merits they preach a free salvation for all men; they have a number of eminent Ministers among them.-They acknowledged no name but that of Christian; and what is the most extraordinary circumstances respecting them and what I believe they may challenge the records of every period of the annals of time to exhibit its equal, is numbers of them, agreeably to the best information I have, originated nearly at the same time, I am credibly informed they were formed into a religious compact without any knowledge whatever of each other; and what adds still to the phenomenon (if I may call it so) is, they have embraced the same sentiments and adopted the same mode in every particular, which go almost directly

to destroy ecclesiastical and every species of religious tyranny, and to establish in the room thereof a primitive or apostolical form of Church Government: but more need not be said concerning them as the Pamphlets shall send you, provided you communicate with me, will give I presume more satisfaction than I at present can giveyou.-- I now would take the liberty to ask you a few questions, which I hope you will do me the pleasure to answering, or if not will pardon my presumption.- And first have you ever heard of any of the churches that I have now mentioned to you? If you have does the account I have given correspond with the accounts you heard before? You may rely upon the account I have given to be correct as far as I am acquainted with the subject. Again, do you agree both in name, Doctrine and discipline with the Churches above named as far as I have explained those particulars to you? What do your enemies of the sectaries call you? They call us republican Methodists, but bless God the name as it respects a religious appellation is dying. Again, if you answer the description I have had of you, tell me how long have you been in Gospel order, and what gave you first to see the Propriety of that order? My dear Brother (permit me so to call you) if your heart and hand is with us, be kind enough to let me hear from you as far as you can, with propriety, answer the foregoing questions; They will no doubt,prove a great blessing to the Christian Churches to whom I shall make them known; which shall by the permission of our blessed master be to a goodly number of man.

I remain your brother in the bonds of a peaceful Gospel,

Johnathan Foster.

Elias Smith Minister in the Christian Churches of Portsmouth.

My brother, we have no reverend, or right reverends among us, no masters we are all brethren.

Nov. 9, 1808, In The Herald of Gospel Liberty Vol. 1, P. 32 we have the following:

Several circumstances have combined to induce me to wish to open a correspondence with you. I dare say I hardly need apologize for troubling you with this letter though we are strangers to each other. The other day a friend of mine in Philadelphia sent me five of your papers-" The Herald of "Gospel Liberty", and from the religious sentiments I gather from those papers, I am induced to believe they differ very little from those of the society of which I have the happiness to have been a member for 12 years past. Then the subject of this letter is to let you know what the society is, I belong to, and to get information of you what yours is as to name, discipline, form of Church Government, doctrine and extent. Then in the first place, I have been a member for 12 years past of a society that distinguishes itself by the name of "The Christian Church". We own no head or law giver besides Jesus Christ, consequently no laws in matters of religion besides the Holy Scriptures. We have but two orders of Church officers: Elders and Deacons: The business of the first is to preach the word of life, and to take care to feed the flock of Christ; of those, some travel and others are stationary. The latter are appointed to attend to the temporal concerns of the church. Our preachers and members are all on an equality. All the affairs of the church are administered by a majority of preachers and members. We believe in the universality of the atonement, in the efficacy and necessity of the Holy Ghost in order to conversion. We are numerous, and spread through Virginia, North and South Carolina, Georgia, Ohio, Kentucky, Tennessee, and some few in Pennsylvania. At this time the Lord is pouring out his spirit and souls are converted among us.

We originally broke off from the Methodist Episcopal Church because we believed Episcopacy and its concomitants unscriptural and antichristian. We meet with great opposition from the various religious sectaries who believe human made regulations for the government of the body of Christ right; but I believe in spite of all we shall prosper. We believe that party names engender party animosities, and that the most and only proper name for the followers of Christ is Christians.

That all other names either given or assumed are nick-names, and serve only as a rallying point for party spirit. Those who assume party names, say they do it for distinctions sake, and this is the very reason why we discard them; because Christians ought not to be distinguished from ~~[illegible]~~ each other; "For there is one body and one spirit, even as we are called in one hope of our calling." Unity can't be distinguished from itself, because that supposes a separation of its parts. Where sameness exists there can be no difference, and to continue it we ought to make none. In the second place, I wish you if you please, to give as far as convenient an account of the origin, progress, doctrine, government, etc. of your church. I feel exceedingly anxious to hear, and hope you will be good enough to gratify me; for if the ideas I have taken up, of your order be correct, I know a full development of them made public in this quarter, would rejoice the hearts of thousands. If you will please to give me the information re-

quested, I will immediately print it and spread it through all of the aforesaid states. If I have not mistaken as to your order, I think "The Christian Church in this part of the (U. S.) would rejoice to give you the right hand of fellowship." Since our rise, there has been several tracts published among us in vindications of the principles we have espoused by different persons, viz: By James O'Kelly, Jno. West, Raeney and Stringer, William Guerey, etc. etc. and if you wish it I can furnish you with a copy of these works from which you will be able to discover the aim of the Church in a fuller manner, than can be communicated in a letter. If you should wish any further information from me, any that is in my power be assured I shall always be happy to communicate.

I am with every sentiment of respect and esteem
your affectionate friend and brother
in the bonds of a free Gospel.
WILLIAM LAMPHIER.

Dec. 7, 1808. In The Herald of Gospel Liberty Vol. 1, P. 35 we find the following:

Dear Sir:-

From a notice in the "Star" printed in this city, I was informed of the publication of the "Herald of Gospel Liberty" and after seeing your seventh No. I am so well pleased with the paper as to desire you to forward it to me, including the 1st, 2d numbers etc. (if you have them). I have the honor, or misfortune to be of that sect which is every where spoken against and though I value a good name as highly as any of my brother mortals, yet for the name of Christ, I must be content to suffer reproach. Mr. O'Kelly (whom the editors of the "Star" curiously represent as the founder of the sect of Christians) preached for us the night before last, and left us yesterday; he is, to be sure, a leading character in the Church, but I believe the exclusive name of Christian was assumed by brethren in Kentucky before he adopted it. May the God of the Christians, the Almighty Patron of Piety and Truth, make the good cause to prosper abundantly in your hands, and in the hands of all, who, are honestly engaged in the promulgation thereof.

"I can not well forbear repeating, that I am truly pleased to meet with such a publication, as the "Herald", it will, I trust, prove a valuable medium of disseminating useful knowledge and truth; and promote an easier communication between our widely scattered societies throughout the union; and will, I hope, tend to defeat the design of those, whose interests it is to represent us as a diminutive faction.

Yours, etc.

In The Herald of Gospel Liberty, Vol. 1 P. 39 and 44 we find the following:

The piece now published, is from a book written by Elder James O'Kelly, formerly a Methodist preacher, who left them on account of their being subject to an "human head" (Bishop) and because

their human government, (which one of the Methodist preachers says originated in Mr. Wesley) was oppressive and unscriptural.

A PLAN OF UNION PROPOSED, etc.

SHOULD I, who talk of union, attempt to set the example, or lay down a plan; where should I begin?

2. I am acquainted with those of the Baptist order, that my soul has fellowship with; but the door into that church is water-and I can not enter because of unbelief.

3. I am acquainted with some of the Presbyterian order, whom I love in the Lord. But before I can be a minister in that society, I must accede to, or acknowledge a book called "The Confession of Faith."

4. This I can not do, until I can believe that God eternally decreed some angels and men to eternal life, and the rest to eternal death- and this unalterably fixed.

5. Should I propose to unite with my family, the Methodist, to whom my attachment is greater than to any people in the world; not withstanding their treatment to me:

6. I could not be received, unless I could subject myself to a human head, and subscribe to an oppressive, and unscriptural form of government.

7. I would propose to promote Christian union by the following method, viz: Let the Presbyterians lay aside the book called the confession of faith,

8. Which faith, is proposed to ministers before they are received; and instead thereof, present the Holy Bible to the minister who offers himself as a fellow-laborer.

9. Let him be asked if he believes that all things requisite and necessary for the church to believe and obey, are already recorded by inspired men.

10. Let the Baptist open a more charitable door, and receive to their communion those of a christian life and experience; and they themselves eat bread with their father's children.

11. Let my offended brethren, the Methodists, lay aside their book of discipline, and abide by the government laid down by the apostles-seeing those rules of faith and practice were given from above,

12. And answer for doctrine, reproof, correction, instruction in righteousness: that the man of God may be prefect, thoroughly furnished unto all good works. 11 Tim. 3, 16, 17.

13. What more does the church need, than is above inserted. Let their Episcopal dignity submit to Christ, who is the head and only head of his church; and then we as brethren will walk together, and follow God as dear children.

14. O, how this would convince the world that we were true men, and not speculators. This would give satan an incurable wound; and make deism ashamed.

15. Again as each church is called by a different name, suppose we dissolve those unscriptural names, and for peace sake call ourselves Christians? This would be---"The Christian Church."

16. At present, I can see no better method than what I here propose; but if any person can display a more scriptural method to promote union, for the Lord's sake let him show it.

17. All may see what I am at, I wish the divine Saviour to be the only head and governor of the church, her law and centre of union.

18. I wish all the faithful followers of our Lord to love one another with a pure heart fervently. Let them break down the middle wall of partition; and all break bread together.
19. Blessed will the eyes be that shall see that day. The shouts of the Christian Church will then be as terrible to the strong holds of Satan, as the sound of the rams horns were to Jericho.
20. Such a sacred plan as this, in my view would exclude boasting; God and his Christ would be exalted.
21. The followers of Christ were at the first called Disciples; but at length they were called Christians. This was the new name which was spoken of by Isaiah, lxii. 2.
22. Those Christians composed the Christian Church, or the body of Christ. Brethren, if we are Christ's then are we Christians, from his authority, his name, and his divine nature.
23. This, if we would comply with, would cause the "residue of man to seek after the Lord: and all the gentiles upon whom my name is called, saith the Lord." Acts, 15, 17.

The glorious tiample erected by Solomon was walled, evacuated and utterly destroyed by the enemy; yea the very foundation rooted up. But the foundation of the Christian Church standeth sure; the gates of hell can not prevail.

2. Therefore, all that we have to do, brethren is, to quit our babel, and as the soul of one man, strive in union to build the "Christian Church," with the golden doctrine of love and holiness, and the silver discipline of Christ's laws.

3. If a brother can not say shibboleth as plain as you, yet let him pass and smite him not. In matters not at all essential, we may bear and forbear, until God gives more light. Come Christian what saith thou?

4. Let us not consider, every notion of the brain as an established article of our faith, or creed. Let not our reason be so imposed upon us to suffer our party zeal any longer to break the bands of Christian friendship.

5. You may observe the regular soldiers who are well-instructed in the inhuman business of war, altho' they have their favourites, and mess together, but when the alarm of war is given, and they behold the enemy approaching, they all unite under the same discipline, with life in hand;

6. They join ~~the~~ compact union, with one consent, in one common cause-against the foe; they are then led on by their leaders, as the captain of their salvation, and die by each other or gain the day.

7. But it is not so with us, we too, are soldiers against infernal spirits, and the power of wickedness, our weapons are spiritual.

8. And we turn our swords against one another, and each party appears to be engaged in a separate cause, as if each name had a separate God, while all confess there is but one God, and one way to heaven.

9. I have observed that when a minister of righteousness delivers the doctrine of holiness and love, in doing this he must point out the errors existing among professors, there is some name generally offended.

10. After a person takes offence from something delivered from the pulpit, the remaining part of the sermon, however spiritual, is left to that offended brother.

11. But were we all of one name, errors could be exploded from the pulpit and the press, while the divine reproofs and corrections would give conviction, without offence. We could enjoy much more satisfaction of society in this world, and be better capacitated for the society above.

12. When souls are awakened by the voice of the Son of God thro' preaching, they then incline to forsake the foolish, and associate with people of good conversation.

13. They stand in the way, and ask for the road to life; each party casts out a clew, and assures the strangers that their light is divine. The other name will warn the seekers against the errors of thatpeople; for they build with "wood and stubble."

14. The inquirers stand astonished at the Christians, until they are tossed to and fro, like the waves of the sea, and some have turned back, and walked no more with any of us.

15. O why do we wander in paths of man's invention, or cleave to the example of modern churches; and why such violent attachment to names:-seeing the royal standard is at hand?

16. Only unanimously agree that the Holy Jesus shall be the only head of his church, the only centre of her union-and the one law-giver.

17. We then as brethren, and pastors after God's own hand can preach Christ Jesus the Lord, and we will serve-for Jesus sake.

Dec. 18, 1808, In The Herald of Gospel Liberty, Vol. 1 P.43 we have this:

Mr. Elias Smith,

Sir:- I lately received a letter from a friend who informs me that there exists a body of people in New England who call themselves the Christian Church, that they have published a work entitled the Herald of Gospel Liberty, of which you are the editor. As I am exceedingly anxious to obtain information of this people, which my friend has not communicated, I hope you will consider this as a sufficient apology for troubling you with this letter; however, if any further apology should be necessary, I expect it will be included in the following communication.

In the year 1792 several hundred people withdrew from the Methodist Church in consequence of their objections to the Episcopal form of Government, the causes of the separation I

9.

have minutely related in a work entitled the History of Episcopacy, containing 331 pages.

After we became a separate people, three points were determined on; 1st. No head over the church but Christ. 2d. No confession of faith, articles of religion, rubic, canons, creeds etc. but the New Testament. 3d No religious name but Christians. For several years I have been a minister in this church and have traveled among the members from Philadelphia to the Southern frontier of Georgia. We have members in every State south of the Potomac, also a few churches in Pennsylvania; from the best information I can obtain I suppose there are about 20,000 people in the Southern and Western States who call themselves by the Christian name. Our sentiments on doctrinal points have been sufficiently explained in a pamphlet entitled an apology for renouncing the jurisdiction of the Synod of Kentucky, to which is added a compendious view of the Gospel, etc; those persons who are the authors of this pamplet have since the separation from the Presbyterians united with us. I believe on this and every other subject we are of one mind and of one heart except it be the subject of baptism. Many of our brethren who were formerly Methodists or Presbyterians are in favor of infant baptism. While myself and several others are of a contrary opinion. I have thought proper to receive baptism by immersion on a profession of faith, and have since my baptism baptised 3 or 4 of our preachers, others fear Methodist reproach, etc, etc. I make this communication that you may know how far we agree and how we differ in sentiment.

I should be exceedingly glad to receive a letter from you stating the doctrines and government of the church to which you are united, and if there should not be anything like Episcopacy or Calvinism in the way, my soul would exult if a union between us could be effected, should only a prospect of this kind present itself gladly would I pay you a visit the ensuing spring. From the title of your publication the Herald of Gospel liberty, and from name you have taken, the Christian Church, I flatter myself the difference between us can not be great.

Christian liberty how delightful the sound, but how little understood by the professors of Christianity? "All acknowledge that the scriptures contain all things necessary to be believed, and practiced yet all make a number of ecclesiastical laws and creeds which the apostles never heard of." During the time I officiated as a minister in the church of England I had but faint ideas of Christian liberty, and I am satisfied there are thousands in the world whose bigotry is so great in favor of the different human institutions in vogue among Christians that they consider those who assert with Paul that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works, as fools or madmen.

May the Lord hasten the day when the little stone Daniel saw taken out of the mountain without hands shall fill the whole earth. Do, my good friend, favor me with a few lines directed to

Chilesburg, Carolina County, Virginia, and because I consider you as a friend of Christian liberty with pleasure I subscribe myself your sincere friend,

W. G.

Jan. 5, 1809, The Herald of Gospel Liberty Vol 1, P. 46 we have the following:

Dear Brother Smith:-

The receipt of your very affectionate letter of Nov. 22d in answer to mine; and also the two books, viz. "Age of Enquiry," and the "Three sermons on Election," together with 7 numbers of the "Herald of Gospel Liberty," is most thankfully acknowle ged; and my reason for not answering you sooner, which I presume will be deemed by you as sufficient apology, is,- I at once, upon reading the "Herald", discovered the utility of such a work, and therefore determined to use my endeavors to obtain subscribers for it before I wrote you, and have obtained 12, and hope e're long to obtain more.

Before I proceed any further in answering your letter, I will state a few particulars to you which to me appears worthy of noticing-Glory to God,"the true light now shineth," -the Lord is doing marvelous things in the earth.- I have received letters from different places since I received yours, in all which I hear good news.-The C. Church is flourishing gloriously. In the states of Kentucky and Ohio, thousands are coming into it-In the lower parts of Virginia, there has lately been a blessed revival-Near Alexandria the church is prospering-In the State of Pennsylvania, the flame is rapidly spreading in Maryland, I understand, the Church is beginning to look up: and bless the Lord, he has deigned to visit us also; so that we can say, "the little cloud increaseth still, etc."

Surely Brother this is good news indeed-I hope the time is near at hand when our Emmanuel will be crowned King alone in Zion. Such is the account I have given to you of the work of God, which perhaps you have heard, but if not, as I believe it will be because of rejoicing to you, and also to our Brethren, throughout the N. E. States: I thought it my duty to acquaint you with it.

I sincerely than you brother, for the candid manner in which you answered my requests: and I could but observe when I read your letter just after receiving it, that it appeared more like a letter from an old friend and acquaintance, than one from a stranger; and it at once, I believe, let me into your spirit which is truly pleasing, and fully convinced me that we have been blessed with the same light in a very essential manner- In short, it was cause of rejoicing to me and to all the brethren to whom I have had opportunity to make it known.

I am well acquainted with Br. Lanphier, of Alexandria, (but with Br. Puncheon, I am not any otherwise than by letter,) and am happy to hear they have entered into a correspondence with you.- A few days I received a letter from Br. Lamphier, in which he informs me that you had written largely to him, and that he had received some books from you- I must join with you and say, I hope

our communications will be attended with some "spiritual good."

With full assurance that I shall, God willing, hear from you shortly; I conclude my letter by subscribing myself your sincere and most affectionate Brother in the bonds of the peaceful Gospel of our adorable Jesus.

JONATHAN FOSTER.

Jan. 31, 1809, In The Herald of Gospel Liberty, Vol. 1, P. 49 we find the following:-

An Overture for Union.

Extract.

Isaiah xxxiii, 22- The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: He will save us.

Matthew xv. 9.- In vain they do worship me, teaching for Doctrines the Commandments of Men.

Berthren:-

We are just at the door of a gracious Providence and are invited in. Now we may constitute a Church on her own basis, where existed her true, benevolent, and divine principles. Now let us return from our captivity, and rear up the ruined walls of Jerusalem Zion, on the Gospel alone: this shall be called the Temple of our God, yea, the Temple of universal charity, even the house of prayer for all people, would to God that those dissentions which so much abound among the Lord's disciples were vanished away. O that union and church fellowship may be everywhere established, as is so cogently enjoined by inspired Paul. Could the friends of Christ be once persuaded of the importance of this duty, and range themselves under the banner of Christ Jesus, which is LOVE, and then abandon vain janglings and doting questions and unite in faith, holiness, and love; all would then acknowledge one God, one mediator, one faith, one rule, one center of union, and one way to Heaven, even Christ. Happy should we be on earth, in spite of tribulations; like an army with banners we should strike awe on sinners- and trembling on devils. Then prejudice and party jealousy would give way to charity.

O how truth would dispel the dark clouds of error, and superstition, with all human projects; then our King, O Zion, would unite us by his nature, sway us by his sceptre, and govern us by his laws.

To promote this great event is the duty of every religious society; it is a duty, and here is a golden opportunity to the performance. Only let Christians universally reject all human systems of faith aand conduct, and with one consent, revert to the scriptures, and the glory of the Lord shall r, rise upon you. It is much to be lamented, that the zealous reformers, when they bursted asunder the cords of popish tyranny, ever departed from the scripture plan. Alas, instead of following the divine rules, as laid down by the Holy Spirit, they formed systems as means of preserving uniformity of sentiment; but the effects were fatal. They have nursed the Demon of Intolerance, and aided by the civil power, they have led martyrs to the stake, you may track them by blood from that time. Even in America, blood has been the effects.

It is a maxim self-evident to every one, that the scriptures contain all things necessary for the church to observe. We may be assured that Christ and his apostles, do not esteem any other summary necessary than the Gospel itself, for the faith and practice of the Christian Church. Some say that the scriptures are not so well understood; therefore rules and creeds are necessary; but they are expressed with that clearness, that the eternal spirit, saw proper to reveal, and we are bid to search and pray. Bless the hand that shall aid in the consummation of a plan now offered in a present providence, so essential to the general happiness of mankind, uniting the precious-separating them from the vile, and reducing the BLESSED BOOK to primitive excellence. God grant that designing men may be disappointed and that Jesus Christ may mount the divine throne, with the sceptre in his own hand. Then we simply as Christians, may form a union, whose order is divine, founded on universal charity.

To inculcate and promote this great event, is the duty of every Godly person at least. Human compositions to be imposed on thousands, who had no voice, nor chosen men to act for them, while those laws were enacting, not only presumptuously belittles the laws of Christ, but imposes on the very laws of nature, moreover it attacks every man's opinion, who stands not with the majority, and to all intents, aims at the annihilation of private judgment, and commands an implicit faith, and passive obedience. Truly every Christian Church is a voluntary society professing the faith of Christ, stipulating to live in that faith and walk according to the rules of the gospel. Any religious society which is under the restraint of human compositions to them, the searching the scriptures, to know their duty is rendered useless- verily it is an assumption of power, and destructive to union, because it corrupts the pure fountains of Christianity and impregnates the living waters of truth, with impure conceits of men. It certainly supposes an imperfection in the scriptures-and if so, let us for Christ's sake, abandon all thosesystems which, (to say the truth) can only involve us in error. O our ~~xxxxxx~~ fathers erred, or why reformation? Their descendents and followers will err; nor shall the resurrection of true Christianity be seen among men, until it appears in the white garment of the gospel alone.

Therefore it is evident, that human impositions, binding on religious societies, in order, (as some affirm) to keep good order, carry government into perfection, and keep evil men out of the church, is altogether futle. Believe me, such human exertions will not tend to expel vicious men out of the church. Who then will be most likely to be expelled? I answer with regret, men of stubborn virtue, men of principle and conscience, men of that rigid, tough integrity, which can not be warped, and twisted to suit the systems of the day, me who will not prefer dictates, and decisions of fallible mortals, to the INFALLIBLE word of God.

No Christian minister hath a right to impose on the members human systems of belief, and conduct, as necessary terms of communion. Every law enacted as Church government by human inventions, is from its very nature void, or the laws of Christ are void- surely it was never intended by our Lord that his Church

should be under two governments and two masters, human and divine, We are under the law to Christ, and enforcing human laws on Christ's people, is wresting the government for his shoulder, and belittling the Holy Scriptures.

Some urge that a church has a right to prescribe to itself, terms of communion provided they be agreeable to the word of God. How many Protestant Churches have builded on this foundation of sand, unable to resist the tempest of human policy and ignorance? But who shall determine with certainty, that those terms are agreeable to the word of God? How shall all the members be assured of this important point? Or shall private judgment be annihilated?-- We differ greatly in sentiment, and that is a presumptive proof that infallibility is not attached to us.

Truth like the ETERNAL is ONE-in which Church shall we find it? He who would search for TRUTH must search for it in the scriptures ALONE.

(William Lanphier).

Feb. 11, 1809. In The Herald of Gospel Liberty, Vol. 1, P. 65 we have this:-

My Dear Christian Brother:- It is probable you may be surprised that I have not answered your favor of the 23d ult. at an earlier period; but this surprise will be removed, when I inform you that I was from home, and didnot return until a fortnight after the arrival of your letter--I am much pleased to hear from you that my communication caused joy among the Brethren, this shows their true character, for the humble (says the psalmist) shall hear thereof and be glad, and no greater joy, have real Christians, than to hear that others walk in the truth. (John iii. 4)

At this moment my heart swells with gratitude to God, and sweetly relieves itself by the currents which flow from my eyes in allusion to the words of Jeremiah, may I not say, O that my head were waters and mine eyes a fountain of tears, that I might sweetly weep day and night, under a deep sense of God's astonishing goodness towards me.-Yes, my brother, God has done great things for me whereof I am glad, very glad. If I persue a circuitous rout in relating the present sensations of my mind, I hope you will consider it as a labor of love and excuse the length of my letter.

In the 15th year of my age it pleased God to manifest himself to me, which caused my soul to magnify the Lord, and my spirit to rejoice in God my Saviour: this was in the year 1788. In the year 1792, or 93, I engaged in the work of ministry. Many have been my consolations, and numerous have been my tribulations-My tribulations have arisen from different quarters. On the Island of Jamaica there is a town called Montego Bay. This place I visited 1794, and found it destitute of even the very appearance of religion, unless the ceremonies of the national church, performed by a disolute parson, deserves that name. Here I proclaimed the Saviour; God was pleased to bless the word and in a few weeks about 60 persons professed to

know him, whom to know is life eternal. This stirred up the children of Belial, who cried out treason and sedition. They never rested until I was arested-dragged to a court of justice-cast into a loathsome dungeon, and finally transported from the Island to the U. States. Never did my soul enjoy more heavenly consolation, than while I endured these sufferings. But these and others tribulations are small when compared to those I received from persons who profess the religion of the meek and lowly Jesus, the cry of sedition and treason, raised by infidels, was not so alarming to me, although it threatened my life, as the cry of heresy and schism raised by professed Christians. For you mustknow, my brother, that when I dared to judge for myself in mattersof religion, I happened to differ from those who supposed their opinions to be orthos, and therefore termed them orthodox, their fury arose to such a height that it became a perfect nondescript it would be painful for you to read, and distressing for me to relate the troubles that have been brought upon me, of a domestic nature in consequence of my dissent. But my distresses were not of a domestic nature only-for to justify the measures successfully used to destroy my domestic happiness, my reputation was most furiously assailed from pulpits, by hand-bills, and pamphlets, and in news papers. These violent exertions drove me to the absolute necessity of desisting from laboring in the Christian cause, or seeking redress by the laws of my country- I persued the latter course, and to the confusion of priestly despots, my character was fully relieved-Tell it not in Gath, publish it not in Askelon that the persons from whom I received this treatment were men who profess to preach the behigh doctrine of Christianity- a system among the most prominent features of which are peace on earth and good ill among men -I grant they did not intend to injure the gospel by their conduct but their wrath was fierce, and their anger was cruel to destroy a supposed heretic, and like the men of Ephesus, to preserve their craft.

I have experienced tribulations from a different quarter-When it pleased God to enlighten my mind by which I discovered the error of the church to which I was united, I could not, I dared not, to support error consequently adhered to St. Paul's advice, from such withdraw thyself-I then became as a sheep on the mountains, and although anxious for church membership, yet no church couldIunite with. Episcopacy and other matters prevented me from uniting with the Romans, Episcopalians, or Methodists-Calvinism prevented me from uniting with the Presbyterians and Baptists and no other churches were near me, what was to be done? to stand alone was disagreeable-to unite on bad conditions was worse. Thus circumstanced, I perused the scriptures, and from them gathered a system, which I conceived to be correct; after my mind was perfectly satisfied on the subject, I accidentally heard of a few persons, in a remote part of the State, (Georgia) who called themselves by the Christian name; this made a favorable impression on my mind, and I resolved to meet them. In our interview, I found the principle difference between us was, on the subject of baptism, but rather than continue without Christian fellowship, I united with them on conditions that they would suffer me to enjoy my sentiments, and act as I thought proper on the subject. After my union with those people,I preached in a house known by the name of the rocky creek meeting house. In

this house, the Baptists and Methodists had preached without any success, and previous to my occupying it, both denominations had deserted it. Here I attempted to raise the Christian standard, and for several weeks that solemn stillness, which Mr. Griffin described in your 4th number, prevailed; during which 7 persons professed to be converted, and united themselves in church union, under the Christian name. I appointed a time to administer the Lord's supper. The Lord was pleased to manifest himself gloriously, the meeting lasted 4 days; shouts and praises to the Lord were heard in every direction-it would be needless to relate the particular circumstances, which took place as they are common on such occasions at the close of the meeting, 12 professed to be converted, and joined the church-at another time I appointed to preach in the evening; God was pleased to pour out his holy spirit; the meeting lasted the whole night; early in the morning many of the neighbors, who were not at the meeting, collected this infused new life into those, who had spent the whole night in worship, and the meeting lasted until 12 o'clock. The people pressed me to hold a meeting the next night, although much fatigued, I consented, and the congregation was as large as usual on the Lord's day; the meeting lasted the whole night, and several professed to be the subjectsof redeeming grace. We continued to hold meetings for 6 nights successively; they all lasted the whole night, and at every one souls were converted to the number of about 30, the whole went on for some time, scarcely was a meeting held but souls were converted. Enquiry was now made about baptism, I encouraged it, and four of us resolved to submit to the ordinance; we accordingly sent for a minister, who lived at a considerable distance, and had himself been baptised by immersion, on a profession of faith in Christ, he accepted of the invitation, and performed the ordinance. After this, every Lord's day, I baptised sometimes, 2, 4, 5, 6 or 9: the work went on gloriously, upwards of one hundred joined the church, and most of them were baptised.

When I left Georgia, the work was still going on. It is in my power to give you an account of revivals in several other churches, but I am not disposed to weary you.

Notwithstanding the union that existed between me and my brethren, yet I frequently mourned in secret, that infant baptism was practiced. All my brethren knew my sentiments, but through fear of disturbing the people of the church, I have said as little as possible on the subject; The many good things I find among them endear them to me; and I never expected during my life to find a church more conformable to the Apostolic order in every particular. As to infant baptism, I had long reconciled it to myself, to bear with my brethren, knowing that imperfection is the portion of mortals.

Judge then, what were my sensations after perusing your letter, and the numbers of the Herald you sent me; although I did not, like Jacob, see wagons coming from Joseph, yet I saw on my table a number of papers, which plainly told me there existed a man to whom I might say thy people shall be my people, and thy God my God. Thouart the man-My soul like the soul of Jacob revived at the news-what, a people exists in the world to whom Episcopacy and Calvinism are as great an abomination, as a shepherd was

to an Egyptian? and that these very people follow the apostolic method of administering the ordnance of baptism? Then wherein do they differ from me? In nothing-what then shall separate us? Nothing-it is enough, pure unadulterated Christianity is yet alive, there is a people among whom truth is to be found. I will go and see them before I die if God permits- Yes, my brother, I am resolved by divine permission to see you before I die.

Your allusion to the building of the wall, in the days of Nehemiah, is beautiful and correct; for each man did build the wall before his own house, our brethren in Virginia, and in the lower part of North Carolina, and in S. Carolina, in Kentucky and in Philadelphia, builded without knowing any other persons were engaged in the work; they were entirely ignorant of each other, and our brethren in N. England builded without knowing anything of the brethren in the South. "This is the Lord's doings, and it is marvelous in our eyes." This subject is worthy to exercise the talents of an Addison, a Pope, or a Curran by travelling so extensively through the Southern States, I have seen several of those walls joined. I saw the wall built by the brethren in Virginia, joined to the wall built by the brethren in South Carolina. This wall I afterwards saw united tothe wall built by the brethren in North Carolina. And the wall built by the brethren in Philadelphia, I saw united to the wall built in the South. As the Saviour's garment was seamless, so this wall has no distinction lines on it, neither is there any difference in the materials; all the stones were taken out of the gospel quarry, and the cement of love was used by all the builders every man was earnest in the work, therefore, no part of the wall was slighted.

It is said of Sir C. Wren, that when he builded St. Paul's Church, in London, he built for eternity, because he dug deep to procure a good foundation. The builders of this wall dug deep also: with the spade of truth they removed all the trash and rubbish of human confessions of faith-Articles of Religion-Forms of Disciplines, etc., etc., and if they found the particles of this rubbish, so closely united by the policy of ecclesastica, that the spade of truth alone would not separate them; They had recourse to the mattock of zeal, the wood, the hay, the stubble, and other trash that was on the foundation they were resolved to remove. At length to their great joy they found the sure foundation, a foundation more solid than the one found by C. Wren. They found my brother the foundation of the apostles and prophets, and of this foundation, Jesus Christ was the corner stone- to building they went with might and main-but hark! they builded in troublesome times.- Some laughed us to scorn, and despised us and said, what is this thing that ye do? They called us fools by saying, that we were as great enemies to the civil government, under which we lived, as to their discipline. They asserted that we were Anti-federalists, Jacobins, etc., etc. and would be damned to a man, unless we repented of our schism. They supposed something more insignificant, than a fox might break down the wall- but the work still goes on. O that I may live to see the day, when this wall built by our brethren in the North, will be united with the wall built (by our brethren) in the South. When this wall is united, what need we fear?

Let the historian describe the wall of Babylon, and the traveler talk of the wall of China; but these famous walls, and as Shakespeare says:

> The cloud-cap towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve;
> And like the baseless fabric of a vision,
> Leave not a wreck behind.

But this wall built on the rock of ages, shall stand secure- the gates of hell shall not prevail against it- It shall, (says Daniel) stand forever and ever.

My dear brother, I am really fearful I shall weary you with this long letter, but do suffer me to add a little more about the union of the wall built in the North, and the one built in the South. I have informed you that I was present when 4 walls in the South were united. It is well understood among us, that baptism administered in any form, is not a bar to union; hence, nothing on our part can possibly hinder the walls from being joined. O my brother, say to the men of Israel in the North, - Help- I will entreat the brethren in the South to Help. The policy of the Devil, like Philip, of Macedon, is to divide, then conquer. But if we engage heartily in the work, the union may, it can, it will- it must and shall be affected in spite of Devils and evil men.- then shall we be one fold and one shepherd.

WILLIAM GUIRNY.

Letter to the Editor.

Alexandria, (Vir.) April 25, 1809. In The Herald of Gospel Liberty. Vol.I, P. 74 we have this:

Dear Brother:-

For want of something worth relating, it has been a good while since I dropped you a letter; but I have lately received a letter from Henry County, Kentucky, dated the 15th of February, 1809, which contains some interesting religious intelligence, from which I give you the following extract:

"You request an account of the CHRISTIAN CHURCH in Kentucky. I can't perhaps give a very correct statement of its situation at present;- the winter has been so extremely severe and disagreeable, that the communications on that subject have been mostly cut off.
Last summer there were considerable revivals in different parts of the state, and in the Indiana Territory over against us. Brother Barton W. Stone, Purvines, Reed and Duley (the two last are republican Methodists so called) have all been baptized by immersion, and a great many of the Brethren at Cane Ridge, and several other places.

In October last the Christians had a camp-meeting not far from Lexington. A very great concourse of people and forty seven Christian ministers attended. It is said that God in an

especial manner poured out his spirit on the people. Many professed to find the Lord gracious to their souls. After the meeting, which lasted five days, the preachers and members of the different churches took counsel together on the subject of adult baptism; fears were entertained that some believing and feeling it right and necessary, others not viewing it in the same light, that probably a division might take place. The subject, I am told, was calmly investigated, and on no occasion was ever greater love and harmony manifested, nothwithstanding they did not view the subject precisely alike, but all acknowledged it a gospel ordinance, and therefore left every one to be fully persuaded in his own mind, and determined that nothing could or should separate them but SIN. Some of the Brethren from Ohio State, believing slavery inconsistent with Christianity, entertained ideas that the members of the Christian societies who held slaves should be non-fellowshipped.

Brother Stone and Purviance made use of some handsome and very impressive arguments against such ideas, though they were great emancipators themselves, and had proven it by their acts and deeds.

Mr. Stone said, so far as it had come to his knowledge, he knew of no members among them that held slaves whose conduct and upright deportment, but what was worthy of example in every other particular, that numbers of them had borne the burden and heat of the day, and had suffered great persecution for the Christian cause, and name, and that to declare them out of fellowship would be ungenerous and cruel in the extreme- All difficulties on that subject subsided. I received a letter from Brother Stone in answer to several queries I proposed to him, containing 37 pages of large letter paper, on the Trinity, the Divinity, the personality of Jesus, on the efficacy of his blood, faith, law, and justice, and lastly on original sin.

"The circuit judge that attends the court in Henry County, (Ken) is said to be one of the best judges of law in the State; he is a man of very great clearness, and in addition to this is a professor of religion, while among the Methodists he sometimes preached; he has lately been baptized by immersion, except that he is precisely with us, and advocates our plan." There has been a church of 17 members gathered lately in Shenandoah County, (Va) and the prospects are still flattering, very flattering. I wish you to open a correspondence with Brother Barton W. Stone of Kentucky, he can give you the best information of the state of religion in Kentucky, and Ohio states of any one there. He is a man of great piety, liberal education, and splendid talents. No doubt if the information he is able to give were published in the Herald, it would diffuse new vigor through the connexions for this reason I solicit you to open a correspondence with him.

I thank you for your essay on 1 Cor. Chap. 1x. Verse 14. I hope it will do good. I still feel the love of God to be sweet to my soul, a degree of a living hope still abides with us and cheers me in this vale of tears. I am with prayer for your prosperity, your Brother,

WILLIAM LAMPTINER.

By the Constitution of the StateSlavery is Forbiden.

May 27, 1809. The Herald of Gospel Liberty Vol. 1, p.87, we have a letter from the Ministers of the Christian Churches at the Southward,

"We whose names are here unto subscribed, being Ministers in the Christian Church assembled from different parts of Virginia, and North Carolina, at Shiloh meeting-house in the State of Virginia,-To our Christian brethren in the New England State/-Greeting.

Brethren- From our beloved brother Frederick Plumrer, we have received such information of you as causes our souls to rejoice and induces us in this manner to express our sentiments.

We are informed that you receive Christ as ONLY HEAD OR KING of the church, to the exclusions of Popes, Cardinals, Archbishops, Bishops, or any body of men invested with legislative authority for the church of God. We believe that one head is sufficient for one body, and more heads than one would make any being a monster. The church is said to be the "body of Christ"and Christ the "head of the body." We rejoice that the government is on the shoulder of the Saviour, and cannot forbear to express our joy that a people exist in New England, who like us have rejected human heads, and cheerfully submitted to the authority of Christ alone.

In consequence of your receiving Christ as only head, and ruler of his church, it necessarily follows, that his laws as contained in the New Testament, should be [illegible] to the exclusion of all articles or religion, confessions of faith, creeds, etc., etc., etc. composed by men. That the New Testament is alone sufficient for doctrine, reproof, correction, and instruction in righteousness, is a sentiment in which we are confirmed; and experience has taught us to believe, that, as like its author it is perfect,for it answers every purpose to promote the peace, happiness and prosperity of the church of Christ, and has a direct tendencyto prevent those jars and contentions which always have, and always will attend imperfect human productions.

We are informed that like us, you have rejected all other names by which you may be designated as a religious body, but the Christian. This is a matter of great joy to us, because it is the name by which the primitive disciples of Christ were first known in Antioch. We also conceive it a proper name given by the Holy Spirit to the Church which is said to be the Lamb's wife, consequently should be called by his name. Moreover we are of opinion, that many distresses and sorrows have been experienced by many of the Children of God, in consequence of other names assumed by them, expressive of their attachment to certain articles of religion, creeds, forms of government, manner of administering ordinances, or of certain founders of their sect or framers of their systems.

Dear Brethren, our fervent prayer to Almighty God is, that we may not be Christians in name only; but that we may largely partake of the "divine nature" and in a greater degree feel Christ the hope of glory formed in our souls.

We feel thankful to God that on these points we agree with you. O that the Mighty God of Israel may pour out his Holy Spirit upon us. We do love you and most ardently desire your prosperity and happiness. Do brethren pmay for us, that we may honor the Christian name, serve our God acceptably, finish our course with joy, and finally shout the high praises of the God of our salvation in the mansions of eternal glory.

We are, dear brethren, yours in Christian love,

William Glendenning
James Jackson
William Guirey,
Thomas E. Jeter,
Joseph H. Bland,
T. Ray, (South Carolina)
Henry Hays,
George Wilkins,
James Hays,
Ellis Evans,
Joseph Thomas,
John Sled,
Walter Chustean,
Joseph Hatchett,
William Moore,
Philip Vass,
John Hays.

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The following accompanies the above letter.

Alexandria, Vir. June 11, 1809.

"Beloved Br. Smith, through the grace of God I am well, excepting some fatigue of body, having just returned here after a journey of 25 days, and riding between 6 and 7 hundred miles on horse back. I desire to thank God that he has opened my way to proclaim Christ Jesus to thousands. The fruits of my labor I hope to see in eternity. I still feel engaged in the sweet service of God in publishing salvation to poor sinners; and thanks to God, he causes his word to take effect. My love to all the faithful in Christ Jesus. May God bless you with all grace and grant that we may meet in glory. Farewell.

FREDERICK PLUMMER.

The Herald of Gospel Liberty, Vol. I, P. 95 we have the reply:

The Elders of the Christian Churches, in the New England States, assembled at Portsmouth, N. H. June 23, 1809, - To their brethren in the Southern States, in Christian fellowship,-- sendeth greeting.

Beloved Brethren in Christ Jesus our Glorious Lord,

Your epistle dated May 27th was received by us with the same spirit of love by which it was dictated; and it rejoices our hearts, that there are such a number of our brethren in

the Southern States, who receive Christ as only King and Head of his Church, to the exclusion of Popes, Cardinals, Bishops, Archbishops, or any body of man invested with legislative authority for the Church of God.-

We understand according to the New Testament, that the church is the "Body of Christ", and Christ the"Head of the Body", and we praise our God that he has given Jesus " a leader and commander to the people"; that "the government is upon his shoulder"; that we have a lawgiver who is able to save us, for "there is one lawgiver who is able to save and destroy"; we therefore have, and do reject all human heads, laws, articles of religion, confessions of faith, disciplines, creeds, catechisms, etc., etc., etc.which have been invented by men, not only because they are the foundation of the unhappy disputes which have arisen among the children of God, and a lessening of the divine authority of our master Jesus to command us in all things; but because we find his law perfect in all things and sure, a "perfect law of liberty" not of bondage-yes brethren, liberty to obey him in all things, whose yoke is easy, and whose burden is light.

We have not rejected these things without mature consideration, and were not altogether unapprised of the approbrium which would be cast upon us for our conduct, by those who are so closely attached to them; but believing in our King as a Saviour as well as lawgiver- we ventured upon him with the same confidence we did when we found him a deliver from sin, firmly believing we should see an increase of those, who take Jesus for their only commander, and his law, as contained in the New Testament as their only rule, without addition or diminution: and we have not been disappointed in our expectation, for

"Although despised by men
"A little feeble band,
"Protection we've obtain'd
"From our Redeemer's hand,
"Tho' oft' our foes would us devour
"We've stood upheld by Jesus' power,

and God has very gloriously increased our numbers, to the praise of his holy name; and while our dear brethren are groaning under a yoke which they are not able to bear; we rejoice that we can raise the Christian Standard, proclaim Jesus as our King, and Jesus as our lawgiver, to the exclusion of all others, and praised be God we see the ensign waving farther and farther, and volunteers coming from far off and near, while the north gives up, and the south does not keep back.

We feel willing with you, yea, we rejoice to take the despised name of Christians, because the Church which is the Lamb's wife should be called by his name. "He was despised and rejected of men" and "the servant should not be above his master."

We firmly believe the happy time will arrive when there shall be one Lord, and his name one through all the earth; and it is our fervent prayer, that we be not Christians in name only, nor also persuaded Christians as Felix was, but that we be Christians indeed, that is, disciples of Jesus, partaking of the divine nature.

Dear Brethren, we do most sincerely desire your prosperity and happiness- O that the God and father of our Lord Jesus Christ may pour out his holy spirit upon us, that we may honor the Christian name, serve God acceptably, finish our course with joy that when he who is our life shall appear, we may be presented with you immortal, being the children of God and the resurrection to praise God and the Lamb in perfect strains, world without end, Amen.

We are, dear brethren, yours in the kingdom and patience of Jesus.

WILLIAM RAMSEY
URIAH SMITH
ELIAS COBB
DOUGLASS FARNUM
ZEPHANIAH CROSSMAN
JOSEPH BOODY
EBENEZER LEVET
MOSES SAFFORD
JOHN RAND
ELIAS SMITH
PETER YOUNG

The following Elders not at the above meeting, having since seen, and approving of the above letter, add their names with the others.

DANIEL NIX
PHILLIP HATHAWAY
JOHN LAWRENCE
IRA PHILLIPS
EBENEZER EASTY.

Aug. 20, 1809, in The Herald of Gospel Liberty, Vol. I, P. 108, we have the following:-

Dear Brother:-

As I believe a knowledge of our affairs here will be gratifying to you, I now communicate it. Brother Plummer arrived at my house the first of May,- we had not conversed long before I felt the spirit of fellowship uniting me to him as one of my master's servants, and as one of my father's children; I ~~say~~ may say I felt it in a very peculiar manner and remarkable degree- I felt as though Christ had sent him and I think so yet. Since that time, between 15 and 20 souls have professed conversion in Alexandria and its vicinity.- Sixteen have been baptised by immersion, among which are myself and my wife. The congregations that attend in this place and its neighborhood are large, attentive and solemn; and a goodly number in different places appear to be seeking the Lord sorrowing. We have at times precious seasons of refreshing from the presence of the Lord, and set together in heavenly places in Christ Jesus, and rejoice in hope of the glory of God. At several villages between this town and the town of Winchester, the people appear to say what must we do to be saved-- upon the whole there appears to be a move heavenward on the minds of the people. The blossoms appear fair, how the fruit will be, time must decide.

" God grant a shower of his great power,
" On every aching heart."

Some of those who were baptised here have been professors of religion for a number of years, and have grown grey in the service of King Emmanuel. Before we submitted to the ordinance, we held a conference among the brethren, to know whether any of them would consider it as a bar to communion or not, and the result was, that every one ought to be fully persuaded in his own mind, and that "nothing should separate them but sin." So my brother, you at last behold in our little company, the rare, the too rare instance of Christian fellowship and brotherly union among those who differ in sentiment. So far are our unbaptised brethren from forbidding water to those who believe it their duty to be baptised, that some of them seem to enjoin it on them as duty rather than to dissuade them from it. Some of them professed to received great peace and joy in obeying the ordinance. O Lord hasten the happy day when Christ shall be heard in all things, bigotry be turned out of doors, and Christians contend earnestly for the faith once delivered to the saints, viz: " Little children love one another."

William Laugher.

Feb. 28, 1810, in The Herald of Gospel Liberty Vol. 2, P. 168 we have this:-

"On the 5th of January last, I preached on the banks of the Shenandoah River. We there hailed King Jesus worthy of all glory; and as we went down into the water, the love of God swelled the hearts of the saints, and a Godly solemnity appeared to dwell on every soul. Notwithstanding it was a new thing there, it was observed that not a light countenance was seen through the whole audience; but most were in tears, and some wept aloud. In the evening our meeting was larger than in the afternoon; in this meeting two distressed souls were brought into the liberty of the sons of God. Two weeks ago today, I visited them again and found some who had found pardon, whom I left crying for mercy. On Thursday last, after preaching at 12 O'clock, a few 5 were baptised, which was a blessed season. On the first day of the week, I attended meeting at 12 o'clock, a few miles from the town; the assembly was so large, that we met in the field, and after meeting, broke bread, which was a refreshing solemn time; then returned to Strasburg, and preached on the banks of the river at 4 o'clock; spoke upon baptism, and baptised 7, according to the New Testament. Had a communion in the evening.

Several have found peace in believing in the Lord Jesus, who have not yet submitted to the son of God in baptism. Between 20 and 30, in Upperville, have covenanted together to seek the Lord, and the salvation of their souls. I pray God to send peace to their troubled souls. I purpose to set out from home the first of next April, if the Lord will.

Your real brother,

F. P.

The Herald of Gospel Liberty Vol. 2, P. 173 we have this:-

Washington City, April 11th 1810

"Br. Smith:- God has graciously blest me with his presence in

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speaking of a very crowded and tender audience in this city the evening past. Preached at the water side, and baptised 4 yesterday. Preached in Fairfax, (Vir). and baptised four converts the last Sabbath in March. It was a blessed, Godly season to many. My health is good; my soul is happy; I feel bound for glory, and hope to meet you there."

Farewell in Christ,
FREDERICK PLUMMER.

In The Herald of Gospel Liberty, Vol. 3, P. 294, we have the following from Philadelphia, Penn.

Brother Hunter:-

Your favor of April 12, came safe to hand, and I improved this first opportunity to give you an answer. I am glad to hear of your welfare, soul and body, both of your family, and of the despised beloved Christian company with you; and do greatly long to see you all, but at present can not obtain liberty of my heavenly Father to leave his precious flock in this state. The work continues here, and is increasing gloriously in several places.

I spake last Lord's day in Chelsea, it was judged, over one thousand people attended. The Court house not being large enough to contain but about one half of the people, we went on the common, where I spoke to them in the open air, and baptised four. The people were very solemn; many in tears, and some cried aloud for mercy; and not a dog to move his tongue.

I have lately visited Hartford,-Vershire,-Tunbridge-Randolph-Royalton- and Pomphret. In most of these places, the work is begun, and there are a number of happy converts among them. O How sweetly do they praise God; In Randolph, God blest my first visit; a number have been brought into liberty since; and some who were much opposed, are now praising God. I have baptised forty, since I wrote Br. Smith last, and numbers are waiting for an opportunity to follow Christ in that command.

Haverhill, (Mass.) June 1.

Not having time to finish my letter in Woodstock, I now finish it. I left Woodstock on Wednesday afternoon, and arrived here on Friday afternoon, and all well giving glory to God.

On May 28th, the Elders and Brethren being gathered together at Brother Richard Ranson's house in Woodstock, as they ministered to the Lord and fasted, the Holy Ghost said, separate me Jacob Holt, for the work whereunto I have called him; met in the meeting-house, at 12 o'clock. Elder Spencer preached a spiritual sermon from 2 Cor. iii, 6, to a very crowded assembly, and after a number of affecting exhortations, when they had fasted and prayed, the Elders went into the broad aisle. Br. Holt kneeled down, and Elders Uriah Smith-Elias Cobb- Stephen Blasdol-Wilson, Israel Hall- James Spencer, and F. Plummer, laid their hands on him and prayed; approving of him as one sent of God to preach the gospel, and administer the ordinances of the church of

Christ. As we could find no scripture for the giving the right hand of fellowship as a part of ordination, we dropped the ceremony. This was indeed a time of God's presence and of harmony among the Elders and brethren; for in a church meeting previous to this, the brethren and sisters to an individual, requested him to be ordained, and there gave the word to the Elders.

The Elders and brethren spent the evening together; heard Elders Hall and Blasdel give an account of their conversion to God, and call to the work of the ministry. Elder Spencer being personally acquainted, gave witness to their righteous walk, and profit in the gospel; and they have been ordained to the work of the ministry before this; we perceiving the grace given unto them, gave them the right hand of fellowship, as servants to the church of Christ, to know nothing but Christ and him crucified to be governed by, and teach no other rule but the scriptures, having Christ our only master, Lord and lawgiver. With hearts filled with love to God and each other, having done this, we parted to go our different ways to preach the everlasting gospel to a perishing world.

I am happy to inform you, that the different companies within the circle of my travels, stand fast in the liberty, wherewith Christ has madethem free, and do abound in the Spirit.

At my appointment a few Sabbaths past, in the west meeting-house in Woodstock, the young converts, and old saints were so filled with exhortations prayer and praise, that I had not opportunity to speak but a few minutes, although the meeting held over three hours, and some came a great distance to hear the word preached, but were happily disappointed; for saints and sinners were much affected with the glory of God, so abundantly displayed in the obedient. All spake one by one, that all might learn, and all be comforted, to the edification of all. Not one exhortation, prayer or song, appeared too long, but as governed by the spirit of God; all things being done decently and in order. The unlearned were constrained to report, that God was among us of a truth. O how glorious is the order of God's house. And how refreshing was this meeting to my soul, and to many others. I really wish that the Elders and brethren of the different companies in the union, who love God and his word, would read the fourteenth chapter of Paul's first epistle to the Corinthians, and may God grant us grace to put it in practice.

Farewell in Christ Jesus-

FREDERICK PLUMMER.

July 30, 1811, in The Herald of Gospel Liberty, Vol. 4, P. 322 we have the following:-

METHODIST DESPOTISM.

We know of no church where the purity of the morals..... of the Ministers, are more strictly attended to, than in ours.
(Methodists Bishops)

Some time ago a Methodist preacher published the following account:- " A misunderstanding had taken place in the society of

"a meeting house called New Hope, where I had spent much labor to "build them up in faith- Mr. Guirey it appears made this his op- "portunity to go among them to blow up the sparks of discord, by "preaching against the Methodist Church government, and thereby "to break them off to his own way." This, and many reports circu- lated by the Methodist preachers, induced some to suppose, that it is not error I oppose, but the Methodist Church only- This opinion is not correct; and as I suppose from what has lately taken place in Fredericksburg, the accusation will be renewed- I wish all to understand, that it is the tyranny and wickedness of the Methodist preachers, that blow up the sparks of discord and not William Guirey.

To give you a clear idea of what has lately taken place in Fredericksburg, I will lay before you a publication of Mr. Charles Clark's, formerly a Methodist preacher, and a man who is reputed by all who know him, to be a truly pious man. The publication is as follows:-

" It is not my design at this time, to enter into a recital "of circumstances that have led to the present distressing alter- "ations in the Methodist Church- I feel bound however, to take "notice of a certain certificate, that has been artfully drawn to injure my reputation. The certificate is as follows:-

" We, members of the Methodist Episcopal Church, do hereby "certify, that we have investigated the report in circulation by "means of Charles Clark, for the express purpose of injuring the "feelings and reputation of the Rev'd Henry Smith, and Margaret "McGillivary, and find the said report or reports, by his own "confession, malicious and without foundation."

(Signed by Eight Members.)

" If I have made the confession contained in the above certificate, where is my signature thereto? I do most solemnly affirm that the report or reports, in circulation relative to H. Smith, and M. McGillivary, authorized by me, are not only true, but can be proven to be so. It is reported that H. Smith was at M. McGillivary's at different times, at unreasonable hours of the night- True, according to his own acknowledgment, and the testimony of others. It is reported that I charged him with having acted contrary to the dignity of a preacher in resorting said house- True, I did. It is also circulated, that I charged him with lying;- this report is true, for I did most unquestionably bring such a charge- These reports are in circulation-THEY ARE TRUE. Then how is the above Certificate supported.

CHARLES CLARK.

Perhaps you will gladly receive further information on this business-Know then, that this Miss. McGillivary, had formerly been one of the most audacious strumpets that ever lived in Fred- ericksburg; her present child is an incontestable evidence of her lewdness. It seems this woman professed to be regenerated, and joined the Methodist Society, when the High Priest of Methodism in Fredericksburg, Mr. Henry Smith, became acquainted with her; they were very intimate indeed, -so intimate that night after night he would be with her until 1, 2 and 3 o'clock in the morn- ing. This displeased Brother Clark, who with great propriety thought that a female associate of a minister, should be like

Caesar's wife, not only free from imputations, but from suspicion' Brother Clark spoke to Smith-what followed? Did Smith deny the charge? No. Did he attempt to convince Clark that nothing improper took place between him and the lady, in his nocturnal visits? No. What then? Why the Priest flies into a violent passion; tells a multitude of falsities, and in a clandestine manner expels Clark from the Methodist Church.- There's for you.

The consequence was, about one third of the Methodists in the town withdrew from the church, and became a separate body; I have preached to them once, and expect regularly to attend them; for this I suppose the Methodist preachers will again say, I blow up the sparks of discord.

I have no doubt on my mind, but the Christian cause will flourish in Fredericksburg.

While on this subject, permit me to add,-the cause of the publication referred to in the beginning of this number was as follows:- A certain Mr. Dupree, and two other persons, united and built a commodious meeting-house for the Methodists; some time after a young preacher by the name of Cook, urged Mr. Dupree to purchase some books he had; among others, he showed him the Journals of Bishop Asbury,- Mr. Dupree told him, he would give nothing for the book, for it was no better than an old Almanac. This mightily enraged the young Priest who was zealous to promote the power of his Bishop, and to manifest this zeal, excluded Mr. Dupree from the Church. Mr. Dupree sent for me, and because I accepted the invitation, I am published to the world as one who blows up the sparks of discord. I fancy reasonable men will believe, that the Methodist preachers blow up the sparks of discord by their own despotism and wickedness.

It may not be improper to assign my reason for penning this and the numbers that may follow.

The Methodist preachers seem to be sensible that they cannot defend their despotic ecclesiastical government, by avoiding to meet their opponents on that ground; they choose rather to asperse or assist others in aspersing the reputation of their antagonists, I have felt the weight of their resentment; on me their polluted hands have poured out the last dreg of that vengeance which their indignation prepared for me, and it was with considerable trouble and expense that I exonerated my reputation from their unjust, illiberal, and false assertions.

I entertained a hope, that the relief my reputation gained by the verdict of an impartial jury, would forever have silenced calumnies; and the compensation given me for the attack made on my character by one of the most worthless beings among them, would have taught the others wisdom- but I now discover that nothing but grace and death, can silence their persecuting tongues and pens.

The Bishops in the 167th page of their notes on the Methodist Discipline, say we will have a holy people or none,--Grand design. That some of the Methodist preachers are holy men I admit; but it is a notorious fact that many others of them, are men of a different character; this is manifested by the jesuitical ingenuity with which they fabricate, and the wicked avidity with

which they propagate false reports, that have a direct tendency to injure the reputation of those persons who oppose, or will not submit to their corrupt despotic hierarchy.

By this mode of conduct, they with the community to believe that all the Methodist preachers are very holy, pious men; consequently Methodism is a divine institution, and all its opposers are sinners of the greatest magnitude. As this is the ground they have thought proper to take, I will meet them on it; and I hope to prove before I have done with them, that many of the Methodist preachers are no better than they ought to be.

Perhaps some moderate men will enquire why I again angage in controversy- I answer, because the Methodist preachers will not let me and my brothers alone;- They continue to propagate from the pulpit, press and by conversation- brazen slanders against us. They are determined not to live in peace; and as they are so fond of war, they shall have enough of it; and before I have done, their high minded quarrelsome Priests will discover that Wm. Guirey considers himself beneath no Methodist preacher in America; not one from the senior Bishop, down to the most contemptible novice, can possibly consider himself more independent of Wm. Guirey, than Wm. Guirey considers himself independent of any Methodist preacher.

WILLIAM GUIREY.

Oct. 25, 1811, in The Herald of Gospel Liberty Vol. 4, P. 331, we have the following from Elias Smith:-

About three years ago the brethren called Christians in New England, heard by letters from Virginia, North Carolina, and other states in the South and West, that there were many in that part of the country of the same name and order, holding CHRIST their only Lord and Lawgiver, and the New Testament their only and all-sufficient Rule: At the same time a brother wrote, mentioning that the Brethren in the North and South had builded after the manner of building the walls of Jerusalem, every one over against his own house until the walls were joined.

It was then the wish of many that the builders might meet and all their work join in one. We have long waited for that day, and think we can now announce to our brethren that the time is come, although the gates may not yet be set up.

Our Brethren in the North will recollect, that a meeting of the Elders and Brethren in the South was notified some months ago to be holden in Carolina County, Virginia, the first Friday of this month. This meeting I attended, and the meeting was attended with a token for good from the Great Master of Assemblies. As our Brethren in various directions are desirous of having a particular account of the meeting, we will give it as exact as can be done from a recollection of those things which took place at the time.

The meeting was holden at a Meeting house in Carolina County, formerly built for Methodists, but the people who built it having renounced Methodism root and branch, Bishop, Discipline, sprinkling,

pouring, and all other inventions called Baptism, and having received Christ for their Bishop, and the New Testament for their law, and being baptised according to the New Testament; they will retain their Meeting house, it not being deeded to the Methodists, as I am informed.

Several of the Elders and Brethren met on Friday, at 10 o'clock, according to appointment, a sermon was delivered by Br. Hays, and another by Br. E. Smith. In the evening two discourses were delivered; after preaching, there were several prayers and exhortations, with singing, all being conducted in the same manner such meetings are in New England.

The meeting continued till after 10 o'clock, without any confusion, the preachers preached in the spirit, the brethren heard them with joy, and the whole assembly, which was large, appeared with a solemnity, which proved that they were convinced that the preachers were not following cunningly devised fables.

On Saturday morning at 10 o'clock, the people met again, the assemply was much larger than the day before, and all appeared desirous to hear. About five sermons were delivered in the course of the day and evening. Lord's day, the people met at 10 o'clock, the house was much too small for the people-seats were made back of the house, and the pulpit window being open, the people were well accommodated with seats and the privilege of hearing, there was constant preaching, singing and praying, until towards night, when people retired for refreshment. Met again in the evening, at which time two discourses were delivered, with many exhortations and prayers for those who felt their need of a part and lot in this matter.

Monday morning, the preachers met ~~again~~ together in an upper Chamber, in order to attend to the important questions so often asked-"Can the Christian Brethren of the South, unite with the Christian Brethren in the North?" This question had frequently been asked in the South, and by many answered in the negative. Some at the beginning of this meeting concluded that on account of Baptism, a union could not take place, though they wished it might. After some conversation upon the subject, one of the Elders observed, that an Elder from the North was present, (E. Smith) that he was in fellowship with the other Elders and Brethren in New England, that it was the desire of the Brethren in Philadelphia, and many in New England, that he should meet with the Brethren here- and that ~~this mind~~ was his and their desire, that a general union should take place through the whole, that the walls should be joined. He observed that his mind was entirely free, and wished that all who felt free to receive him as a brother, a member with them, and a fellow laborer, would manifest it by giving him the right hand of fellowship. He began, and each one did the same without hesitation, all agreeing to exalt Christ, to preach him as the only way, to obey his commands as far as understood, and teach others also. This meeting was truly solemn, joyful, and glorious; God was among us a truth. After making the necessary arrangements for traveling and preaching among the people in different parts,-- we all met at the meeting house at 11 o'clock, where a large number had collected to attend the last meeting to be holden at that time and perhaps on earth.

Every circumstance united to make this meeting important- A discourse was delivered on the death of a sister of that church, who died a few days before, the Elders and Brethren who had met from hundreds of miles were to part from that meeting- Preachers who before this had been stangers to each other, had become acquainted and united in heart; had given each other the hand of fellowship to go their ways to preach the same Saviour:- add to all this, a great company of brethren and sisters, who had come many miles to hear; and whose souls had been refreshed by the joyful sound, who now stood around us, melted in tears, at the thought of parting- A crowded and weeping congregation, who had heard the word, and knew they were not sharers in the joy, add to this the poor slaves who had leave from their masters to attend, who appeared many of them to share in the consolation, which was manifested by their tears, the smile on their countenance, and the songs of praise which they uttered,- and with all this, the firm belief that we should ere long meet no more to part, all these things made the last of the meeting truly glorious, so that the best wine was keptfor the last of the feast- After singing many farewell hymns, with exhortationsand prayers, and giving each other the parting hand, we separated, to go our different ways to proclaim the gospel of grace, declare the conversion of the Gentiles, and endeavoring to cause joy among all who love love our Lord Jesus, both theirs and ours. There were at this meeting about thirteen or fourteen preachers- and fifteen sermons were preached, seven by E. S. and eight by the other preachers- Two Baptist Ministers attended.

I can not feel clear in closing this account, without adding a few words on the state of the people in Virginia, etc., etc. which will (I doubt not) be acceptable to our brethren in the other parts of the United States. In Virginia the people in general live at a distance from each other on large plantations. They are 1, 2, 3 and 4 miles apart in many places. On each plantation are many slaves- who are property of their masters. In every place where I visited, the slaves appeared to me to be in a more comfortable situation, than many who have the name of being free; being in general well fed and comfortably clothed.

Many of the people who are very rich, appear to be as humble followers of Jesus as I ever saw- The brethren where we met, appeared to receive the preachers with others with their whole hearts, and made it their whole business to attend the meetings every day- I was never more happy with brethren than with those in Virginia- The people in general were remarkably descent in their behaviour; not only at the general meeting, but at all theemeetings I attended.

The situation of the people in Virginia is very singular- once they were under Episcopalian Priests, but when the priestly law was repealed, all the clergy were out of employ; not being upheld by God nor man- their salary was sixteen ~~hundred~~ thousand weight of tobacco per year. It must be a large hungry tobacco worm to want so much anually. They being dismissed, the houses, called churches, stand empty, and free for any to preach in- and

it is with the people there as with Naphtali, "an hind let loose, he giveth goodly words"- While multitudes in New England are like Issachar, " a strong ass couching down between two burdens"- There is at this time a great door opened for preaching, particularly in Alexandria, in Fairfax County, Shenandoah County, and in many other places.

Should any of our New England brethren visit Virginia, who love to preach, they will find such a door open for preaching as they never saw- To conclude: in my visit to Virginia, I rode six hundred miles in four weeks, and preached about thirty times. This visit has given me a greater knowledge of the state of religion in this country, than ever I had before, having had an opportunity to see brethren from different and distant parts- I am fully convinced that what the brethren in the North and South have agreed in, viz. that Christ is all, will surely prevail all over the earth, and the time will surely come, when there will be one Lord and his name one, and that one Lord will be king over all the earth.

The commandments and doctrines of men are all perishing in the using, and of course will come to nothing.

I have now before me thirty letters, which have been received in four weeks past, from almost every part of this country, and almost every one contains some account of the work of God, the decay of the commandments and doctrines of men, and the increase of those who are laying aside party names and rules. With this view of the subject I close by saying, be strong all ye people and work- if God be for us who can be against us. May the glorious work of God spread through all the earth.

(Elias Smith Editor.)

Nov. 6, 1811, in The Herald of Gospel Liberty Vol. 4, P. 339 we have this:-

My Dear Brother:-

Under existing circumstances I hope I can give you some pleasing intelligence.

After we parted, I remained a few days in Fairfax, and had some refreshing seasons with the brethren, besides rejoicing to see some sincerely mourning for their sins.

After this I commenced my journey for Shenandoah, my travel was filled up with difficulty, but by the blessing of my great Master I at length arrived at a Brother Smith's in Shenandoah County, who kindly received me. I held several meetings at his house; all of which were attended with a degree of divine power and solemnity.

A few days ago I arrived in Strasburg, and have continued my meeting there constantly till now. The attention and enquiries of the people in this place exceed anything I have seen lately.

Yesterday was set apart for preaching and baptising. Preaching commenced at 12 o'clock, and continued til 2. The audience was large, respectable and remarkably attentive. Some wept for joy and some for sorrow under the word preached.

After this we repaired to the water (Shenandoah River) which was near half mile off. I believe the whole congregation went down, some with sorrowful and some with joyful hearts, to see this ancient, Apostolic, and Christian mode of baptism practiced. After a few words upon the ordinance, we sang and prayed, and I proceeded to lead one of Christ's followers into the water. In this way I continued till I baptised seven in the name of the Father, and of the Son, and of the Holy Ghost. During this time the people continued on the bank with that decency and good behaviour which added honor to themselves and shewed that they thought these things were of God and not of man.

This meeting was carried on with such decency and Godly sincerity, that I can truly say that it was a solemn, happy, glorious time to me, and I venture to say to many others. Many of us will have cause to remember this day, in that day where there is no night.

The brethren in these parts appear to have their goings established and a new song in their mouths, even praise to God. We have been engaged with each other time after time till midnight in singing, praying, and talking about the goodness and long for-bearance of God.

I firmly think it is out of the power of men to turn or shake them from the truth as it is in Christ Jesus.

We have many advocates for the cause which we have espoused in these parts, and some bitter enemies of the cross of Christ.

I think upon the whole the prospect here is truly gloriously and encouraging to every true disciple. O that the work of God in opposition to Creeds, Confessions, and Books of Discipline, may spread and cover the whole earth, while we all partake of the blessings of a risen Jesus? Amen. I remain yours in love,

JOSEPH THOMAS.

In The Herald of Gospel Liberty, Vol. 4, P. 319, we have this:-

Philadelphia, Nov. 6th, 1811.

Good news of many returning to the Lord is like cool water to a thirsty soul. I have not the pleasure of being in the midst of the blaze, for the great revival is higher up the country than where I live. I understand that as many as forty and some times fifty at one time and place, have followed the Redeemers footsteps into the liquid grave. These my brother are glorious times. It makes me lift up my heart in prayer and

say, O Lord revive the work there has been a very distressing time with us in Newbern lately; about 70 or 80 have been swept off in a few weeks by the yellow fever. But thank the Lord, it has nearly subsided.

(Writer unknown).

In The Herald of Gospel Liberty, Vol. 4, P. 355, we have this:-

VIRGINIA IN AN UPROAR.

We conclude our friends, particularly in New England, are anxious to hear what has been the effect of the great meeting held in Carolina County, (Virginia) the first Friday in October last. The following from a brother in Virginia, to his friend in Philadelphia, will give them some idea of the State of affairs there, since that meeting. It is stated that Mr. O'Kelly endeavored to prevent an union between the brethren in the North and South. The brother says, "The church near me is in peace; Mr. O'Kelly has written them a letter, but they pay no attention to it.- Wherever the Christian name is professed, the Churches prosper; but where Mr. O'Kelly's prevails, they are cold as ice and hard as stone." One of the preachers has written me a severe letter in consequence of my attachment to brother Smith. Among other things he says- "Since I left your quarter, I have come across that piece that I asked you about; as you appeared to know nothing about such a piece, I will give you the title of it, "The doctrine of the Prince of Peace and his servants, contrasted with the prince of this world and his servants."

Here is self importance to be seen in the title of this book; did the Apostles and Prophets ever give such a title to their books as this; of all the doctrines I ever heard delivered those excel. If I am to read his heart in these lines, (as one says) O how dreadful, dreadful, dreadful. I find that he follows the same rule that he condemns in others, that is, in giving an explanation on the Scriptures; he is the most ungenerous hand to construe the Scriptures I ever saw; he certainly must be as well acquainted with the rules of twistification as I am with A, B and C; his dogmatical way of writing is disgusting, like as he said he had the original in him, as if he could predict for us- is not this Shakerism? What is his intention when he gives a description of the true Church, in which he has renounced all fellowship with every person who holds an office either civil or military, until they repent and believe its wrong? I fear, I fear.

The Baptists are also in an uproar; three sermons have been preached by different Baptists in the neighborhood where the general meeting was, in favor of Trinitarianism, in opposition to brother Smith. A Baptist preacher went to the house of one of our friends, and seemed desirous to say something about brother Smith- His name at last was mentioned- Ah my friend, said he, I recommend you not to be so fond of strangers- The family of course disapproved of him, for he was an entire stranger, and never in the house before. Hand-bills are circulated by Jerey Moore, a Baptist preacher, about brother Smith.-

Bables Merchants stand amazed: But ah, (say they) thank God that he is gone, and we know he will not come back. A wide,

aglorious door is open for him- Ask him if he will walk in- Much is to be done in Virginia. Let the Priests rage as much as they will, Truth is omnipotent, and will finally prevail."

May 7, 1812, In The Herald of Gospel Liberty, Vol. 4, P. 390, we have this from Raleigh, N. C.

Beloved Brother:-

After considerable sickness, I have at length arrived in this place, spent a few weeks, and preached a number of times, which has caused a general stir among the people; not only in this city, but in the vicinity. The facts were as follows:- Before I had preached in this place, the Methodists were busily engaged in trying to prejudice the minds of the people against me; which ungenerous conduct I find them quite ~~free~~ too free to communicate in almost every place. On the 18th of April, I met a large congregation by the water side, spoke upon the subject of baptism, and then baptised two men, who had long been waiting for an administrator. One of the above mentioned brothers some time past, asked a Baptist preacher if he thought the Lord had called him to preach and baptize believers; the preacher said he did- the brother then related his exercise of mind, and requested baptism; the Baptist preacher observed, that although he was perfectly satisfied with respect to his conversion and life, yet he could not baptise him unless he would consent to Calvinistic doctrines, and join the Church; but the brother chose rather to remain in an unbaptised state, than to receive baptism at the expense of his own judgment, and the reception of Calvinistic inconsistances. In the evening after baptising, I broke bread to the Christian Brethren in this place- both to those who have been baptised, and those who have not; thus not making baptism the prime cause of our fellowship with God, or union with each other. On the 2d day of May, three more were received as members a few miles below this city, where I also broke bread to a number of loving and well united Brethren.

The Presbyterians, Baptists, and Methodists in these parts treat me as though I was a common enemy of both God and man. Some are disaffected with the way I baptise; others, because I do not preach an unscriptural election, ~~against~~ original sin, total depravity, etc. But the great cause of their clamor is this- I am told that the Trinity was never called in question in this place before, and I find the preachers and bigoted professors of religion will not revive the truth- that there is ONE GOD THE FATHER, and ONE LORD JESUS CHRIST." The Presbyterians, Baptist and Methodist preachers are now engaged in going from house to house, warning the people not to hear me; or declaiming from the pulpit against me.

The Presbyterian preacher, (or Evander) a few days past in the greatest apparent anger, told the people in positive terms that their believing or disbelieving the Trinity would be the turning key of their Heaven or their Hell; yet, (strange to relate) I am told he never preached the doctrine in this place until now; from which one may justly suppose he cares but little to which place they go. Mr. Birch, who is recently from Philadelphia

has also contributed his mite in order to support this decaying doctrine, by affirming that Jesus Christ is the only God, and whoever denies it blasphemes.

I will add, respecting these Trinitarian disciples, that they appear to possess a truly Athanasian spirit, or the positiveness of those superstitious African Bishops, who decreed that all should be accursed who would not acknowledge that infant baptism took away original sin and saved the soul. This manner of their anathematizing, I consider a fresh proof of the vulnerableness of their cause; and think there are some impressions made upon the lines of reputed orthodoxy. I observe that the sticklers for the Trinity, say that Jesus Christ is the second person in the Trinity- and then go on to tell us that Jesus Christ is God the Father. Surely then he can not be the second person-so that their arguments destroy the system. I have also asked my virulent opposers, That if Jesus Christ is God the Father, what is the Intercessor? and if he is the one God, who is the Mediator? and if he is the only God, who is the Son of God?

To none of these questions have I received an answer.

Yours, etc.
John Gray.

In The Herald of Gospel Liberty, Vol. 5, P. 417, we have this:-

Washington, Ga. July 28th 1812

Brother Smith,

Permit me to communicate to you a few remarks relating to the state of religion in these parts. From Raleigh, in North Carolina, I prosecuted my journey on to Columbia, in South Carolina; here I found a hearty welcome even among strangers. In Columbia and Granby, I preached a number of times, and then pursued my journey on to Augusta, in Georgia; here I preached again, and then started for the upper part of the state. June 27th after a fatiguing journey, I attained Eaionton, a town in Putnam County. In the course of a few days I became acquainted with a number of useful preachers; I found the people in these parts very much engaged to hear, and traveled through different counties and preached as often as my health would permit. In many places I found revivals of religion, and am happy to inform you that the increase of brethren is by no means inconsiderable in Georgia. Though I met with some ungenerous and unnecessary oppositions, it was to no avail, for people of different character professions, and sentiments attended to hear; I think they did not hear in vain. Some men who had been disaffected with what men call religion, in consequence of the false appendages attached to it, now feel the necessity of enjoying religion's excellency.- Thus meeting with pleasing encouragment I preached from place to place until the 13th of July; on which day I met a large assembly of people in the open field, spoke three hours upon the subject of baptism, and then baptised two candidates. On the 14th inst. I rode about sixteen miles, where I met a congregation still larger, and spoke again lengthy upon the

same subject (Baptism) and proceeded to baptise nine, who acknowledged Christ to be the Son of God, the Saviour of sinners. On the 17th inst. pursuant to a general appointment, I met with a number of preachers, and a concourse of people as large as one man could conveniently address; this meeting was of four days duration; the time was spent in singing, praying, exhorting, preaching and breaking bread. The season was truly refreshing, not only to Christians, but some poor convicted sinners testified to the same. One other part of this meeting I feel in duty bound to notice. The Trinitarians in these parts being anxious to maintain the three one system, and offer praise to the triune God, have contributed to darken the minds of some people instead of enlightening them, as the following will illustrate: after preaching one evening, a man came forward and acknowledged he had been a Deist, and said the manner in which he had heard Christ preached, as a complex being; being himself, Father, Son, and Mediator, had thrown his mind into confusion, and in this state he embraced Deism. But when he heard it preached that Jehovah was the only eternal God, and Jesus Christ the Mediator, through whom God communicates knowledge to the world; struck with the fallacy of denying Christ, he acknowledged him Lord to the glory of God the Father? From this circumstance I am induced to think that while the Trinitarian in a sarcastic manner reproves the Infidel, he should reflect, whether his own doctrine is not the cause of there running into error. I proceed.

On the 23d ultimo, I preached in the town of Lexington, to a respectable audience; in the course of my addressing them, I found it necessary to speak of Christ as the only Lawgiver. I here observed that kings and bishops had generally walked together; but that it is not so in America. Religious oppression is known where National oppression has no place of existence; and many trump the fame of a bishop, where no man dares to say "success to the king". As I was to pass through Lexington the next day, I appointed to preach at 3 o'clock; I came accordingly and had entered the Court house in which was gathered a respectable assembly. But before I had time to ascend the steps I found myself surrounded by a clan of Methodists, who beset me in that manner as to render it difficult for me to ascertain whether they were afflicted with a fit of the shaking palsey, or insane with temper. Among these men who thus interrupted us in our attempts to worship, was a Methodist Preacher, and a man who stands a Justice of the Peace; whether such conduct is consonant with the character that such a gentleman should maintain I leave for the public to judge. After I had done, the Methodist Preacher arose and sung the old tune, energetic government, energetic government! He then proceeded to extoll Methodism, and his bishop; this he did in stronger language than I ever heard one of them extol the doctrine of Christ. He said people might as well attempt to stop the Savannah River, Bonaparte, or the Devil, as to stop the Methodists from doing what he called good. He said the Methodists were a spear to other denominations; that two hundred thousand of that pious people had already gone to Heaven, and as many more in the United States were ready for their departure at this time; and that the Methodists would take the world.

He said I had spoken against his Bishop, and he felt it as

quick as though I had touched the apple of his eye. So said a subject of King George, "If you speak against my king, you speak against me." I am glad to say, the people in Lexington who professed no religion, had too much civilization to look upon such conduct with approbation. I have not been in said town since, but have been informed that this gang came to the place of my appointment flushed with the idea of putting me in prison, and brought the Magistrate to issue a warrant. I asked them what part of Scripture I should turn to, to find where Christ and his servants went from place to place, in order to put men in prison. From these things learn what they would do if they could. I take no satisfaction in relating these things, nor do I relate them because I fear the Methodists will overcome the world; for I think they have attained their acme, and we have as much danger to fear as a Nation, from the locusts, lice and frogs, who were once a curse upon Egypt, as from them. I relate these things that people may see the nature of their government, and not run into confinement with their eyes open. To conclude--

In Georgia, there is a wide door open for preaching at this time. The general cry is, encourage some young preachers who feel for the welfare of Zion, to come and labor among us. And from the treatment I have received, I have no reason to doubt that any man who travels among these people, and acts like a minister of Christ, will be treated as such.

Your brother in the Gospel,

JOHN GRAY.

April 23, 1813, In The Hearld of Gospel Liberty, Vol. 5. P. 491 we have the following:-

A letter from Elder Mills Barrett, dated Isle of Wight County, (Va.) April 30th, states, that a meeting was held a few days ago in Providence, near Norfolk, where a large congregation and a number of preachers attended. The meeting continued three days- the people were attentive and solemn. At the close of the meeting many were found seeking for deliverance from the power of sin through the mediation of Christ. The letter also states that the doctrine of baptism is fast gaining ascendancy over the former customs of those parts, and that some are anxiously waiting an opportunity of submitting to that command. It also states, that numbers, after investigation, disbelieve that God will torment a large proportion of his creatures eternally.

Intelligence from Landgrove and Weston, (Vt.) states that the spotted fever rages there in a manner never before witnessed by them. The numerous and sudden deaths are melancholy and distressing.

THE CHRISTIANS IN THE VALLEY OF VIRGINIA.

The first mention that we have found of the Christians in this beautiful section of the "Old Dominion" is found in the "Life and Labors of Elder Isaac N. Walter" page 68, and is under the date of June 4th, 1828, and is as follows:-

" Our General Meeting in Rockingham County, Virginia, commenced the Friday before the third Lord's Day in May, where Elders Isaac N. Walter, R. F. Ferguson, T. Cotterill, L. P. Comes and C. Sine attended. We had a rejoicing time indeed. Six or seven experienced regeneration; six were baptized, fourteen united with the despised people called Christians, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; while many more were inquiring the way to Zion. On the fourth Saturday and Lord's Day in May I attended a two days meeting with brother I. N. Walter in Allegheny County, Maryland, when we had a reviving time. The work of the Lord in that section is still spreading, and sectarianism, bigotry, and intolerance are falling before the light of truth, as the thick vapor vanishes before the rising sun. The number in society at present is about eighty seven, all of whom are established in the cause."

However it is more than likely that the doctrines of the Christian Church were first preached in this section by Rev. James O'Kelly, the leader of the Christian movement. He was on a preaching tour in this section in 1802, and was taken very sick near Winchester, Virginia, and on Monday the 23rd day of August 1802, Rev. James O'Kelly and Bishop Francis Asbury met for the last time on earth. The Bishop visited him in his sickness, and they there talked and prayed together. From this it is inferred that the Rev. James O'Kelly planted the Christian Church in this section, and we have failed so far in our research to find the connection history.

Elder Isaac N. Walter made annual visits to this section for several years holding revivals but it does not appear that any business conferences were held.

Again on page 83 of the Life of Rev. Isaac N. Walter under the date of October 1832 he says:-" Elder (Daniel) Long accompanied me as far as Allegheny County, Maryland. We there parted; and I pursued my journey till I arrived in Rockingham County, Virginia. I found the church in a low state, and the brethren somewhat discouraged, owing to the lack of preaching. I commenced my labors and God stand by me, and his spirit was abundantly poured out upon the people; and at my second appointment in brother Burkholder's neighborhood, between thirty and forty came forward for prayer, and a number found peace. During my stay eleven respectable members united with the church, and seven were baptized in obedience to the command of the great Head of the church. I think the cause is truly prosperous in that place. We are sorry to be forced to say that sectarianism is using its influence to impede the progress of liberal Christianity. After remaining two weeks with the brethren in that part of the State , I left them in full hope of immortality beyond the grave.

"On the evening of the 7th of November, I arrived in Harrisonburg, the county town, to fill an appointment previously made; but in consequence of an appointment for the Rev. R. Mar-

phy, a celebrated divine. She was on that occasion, to deliver a discourse on the doctrine of the Trinity, particularly against the Christian Church, I told my friends we would defer our meeting and go and hear him.

"From this place I proceed to Mt. Jackson, in Shenandoah County; held an interesting meeting. Leaving here I reached my appointment at Narrow Passage the 10th, when in company with Elder Frederick G. Miller, my son in the gospel, I held a three days meeting. The presence of God, in his grace was manifest. Numbers became penitent, and wept for their past sins; several found peace in the Saviour, and united with the church of God, and on Sabbath afternoon I baptized ten happy converts, two of whom were boys about 13 years of age who could tell of the grace of God, and of redemption through the blood of the Lamb."

" He then went to Strasburgh, and then up the "Back Creek" Valley in Virginia, called on Elder C. Sine, whom he found in good spirits, and working faithfully for the truth.

The above has been given to show the extent of the Christian Church in the Valley at that early date.

On June 30th 1833 Elder Isaac N. Walter dedicated a new chapel in Rockingham County, Virginia, but which one is not mentioned.

The first part of August 1835 Elder Isaac N. Walter made another visit to the Valley of Virginia, passing through Winchester, Harrisonburg, and other places arriving at Antioch Chapel on the 12th of August, and on the 14th he commenced a four days revival, being assisted by Elders Sine, Proctor, Wyatt and Ward. He says:-" The Chrsitian cause is still prospering in spite of the opposition of sectarians." He was at the same place in 1836 holding a revival, but does not mention any conferences or business meetings, or any other organizations. In the early part of February 1838 he was again at Antioch in Rockingham County, Virginia with his friend Martin Burkholder, and on this trip he preached at the following places Narrow Passage, Smith's Creek, Antioch, Bridgewater, Dayton, and Muddy Creek, and worked with Elders Zahn, Proctor, and Sine. In 1841 he again visited the Valley and finds Elder F. G. Miller and wife doing well in the field.

We will now go back a few years to where we begin to see signs of organizations among the Christians in that section. In 1838 the preliminary meeting for the organization of "The Christian Conference in the Valley of Virginia was held in Frederick County, Virginia on August 27th. Rev. Christy Sine was chosen secretary. The first regular session of the conference was held at Antioch in Rockingham County on the 8th of November 1838. Rev. John Zahn was chosen Moderator and Elder Christy Sine was the Secreatry

On November 11th 1839 "The Christian Conference of the Valley of Virginia met at the Christian Meeting House in Hampshire County, Virginia. Rev. W. G. Proctor was chosen moderator, and Rev. C. Sine was elected standing secretary.

At the first session of this body it was agreed that a committee of three be appointed to draft the further business of the Conference which was done by the chair as follows:- Elder J.

Sine, W. G. Proctor, and Brother J. Ridgeway. The territory of the conference was divided into two circuits; from the Narrow Passage south and north, and Rev. W. G. Proctor was given the north circuit.

In 1840 the The Christian Conference of the Valley of Virginia met at Timber Ridge church, and Revs. C. Sine and Miller were appointed to visit the Norfolk or eastern Virginia Christian Conference for the purpose of forming a more intimate acquaintance with them in order to cooperation. Rev. W. G. Proctor was the Moderator of this Conference.

In 1841 the body met at Antioch in Rockingham County, and the Allegheny circuit was added this year.

In 1842 the body met at Christian Chapel, Hampshire County, and the Rays Hill circuit was added.from Pennsylvania.

In 1843 the Conference was held in Bedford County, County, Pennsylvania.

In 1844 the Conference was held at the Brick Chapel near Edingburg, Shenandoah County, Virginia.

In 1845 the Conference met in Christian Chapel, and Rev. John Zahn was moderator.

For the years 1846, --47 we have not account.

In 1848 the Conference was held at Liberty, Page County, Virginia and Revs. James Long and B. Shever were present.

In 1849 the conference met at the same place, but we have found no record of the workings of the body.

From the latter date to the Civil War we have been unable to find what was done in this section of the country by the Christian denomination.

On August 10th, 1849 the Virginia Central Conference was organized at East Liberty Church.

The Christians in Georgia and Alabama before the Civil War.

In the first place we mightily that data about the Christian denomination in this section is extremely scarce. About the year 1809 or a little before there were a great many people from the sections in Virginia and North Carolina where the Christians were numerous who began to migrate to the frontiers of Georgia and Alabama. As will be seen from the writings of the Southern Christians in The Herald of Gospel Liberty in this thesis several ministers visited this section and made preaching tours. It was not long before ~~XXXXXXXXXXXXXXXX~~ Christian churches were organized over a large area in those states. One branch of Rev. James O'Kelly's family from North Carolina emigrated thence and for generations there have been ministers among them, and even to this day some of that family and name are preaching in Baptist pulpits, in Georgia and other states.

The Christian Church was apparently firmly planted there in the early thirties. Soon after that date the members of the Disciples Church, or the followers of Rev. Alexander Campbell, began to go into that territory and preach, and as the Christians were not well organized great numbers of the Christian ministers and members went over to the Disciples Church. At one time it loked as if the Christian church would be annihilated from Georgia and Alabama. Rev. Zachariah Holloway of Virginia, who was at the Christian Conference, at Pine Stake, Virginia in 1810 when the division occurred over baptism, preached in Virginia several years after 1810, and later moved to Georgia, where he continued to preach among the Christians until about 1838 at which time he joined the Disciples Church. From data at hand it appears that nearly all the Christians followed him in this movement.

However there were some who remained firm and stood nobly by the cause, among whom we mention Revs. W. J. S. Kiser, John O'Kelly, James O'Kelly, Nathan Smith and others. These faithful brethren met at a church near Milledgeville, Georgia about 1847 and began the task of building up the Christian Church in that section.

In 1851 the Georgia Conference met at Liberty. In 1856 the Georgia Conference met at the home of Rev. Jacob Callahan, near Union Church and was reorganized under the name of the Georgia and Alabama Conference, and X in 1864 this body met at New Hope in Chalmers County, Alabama.

Further data about our cause in this section is wanting at this time.

The Southern Christian Association.

In the Life of Rev. W. B. Wellons, D. D. page 66 we find his account of the beginning of this body. Says he: " May 3rd 1847, in feeble health, I started with Rev. Mills Barrett to the first meeting of the Southern Christian Association. We traveled by private conveyance four days and arrived in the neighborhood of Good Hope, Granville, County, North Carolina, where the Association was to be held." We think this meeting was held the 7th, 8th, 9th and 10th of May 1847. The minutes of this meeting have never been seen, and what we have been able to find out is from the writings of other ministers.

From an address of Rev. Solomon Apple before the North Carolina and Virginia Conference in 1866 we have the following account.

"They (The Southern Christian Association) adopted a manifesto setting forth one reason for the separation from the North, but the great principle which underlay the surface was entirely ignored. And so far as they said anything to the contrary, the world might have supposed that they believed in Unitarianism, Campbellism, Universalism and every other ism but Abolitionism. Two or three brief reports were made upon the subject of church government. They put forth no religious directory, form of judicatory or ceremonies for the celebration of matrimony, funeral rites, ordination of Elders and Deacons, or for the sacraments of baptism and the Lord's Supper."

In May (11), 1849 the second session of this body was held in Raleigh, North Carolina, and Rev. Mills Barrett was President, and Dr. J. B. Hinton was Secretary.

One writer gives the mission of the Association to unite the Christians Church in their general enterprises, such as publications, missions and education.

November 8th, 1852 the Southern Christian Association met at Providence Chapel, Norfolk County, Virginia, and there was a session held in 1854. With this the Association seems to have been supplanted by the

Southern Christian Convention.

The first session of this body was held with the church at Union, Alamance County, North Carolina in 1856

In 1858 this body met with the Cypress Chapel Church in Nansemond County, Virginia in May. At this meeting a minister proposed that a declaration should be adopted, setting forth the principles, sentiments and government of the (Christian) Church, which would put the matter forever at rest, but in this step he was disapproved almost unanimously. A committee was appointed to prepare a plan for a Southern Home Missionary Society. Rev. Alfred Isley was the chairman. The Christian Sun was transferred to the Southern Christian Convention from the Southern Christian Association.

At the first session of this body there was a committee appointed on the organization of the conferences. This committee submitted a plan embodying what had been practiced for a great many years,, and it remains practically the same today, and it also had an executive committee.

The next session of the body was to meet in Raleigh, North Carolina, but owing to the Civil War it never met. The next time they came together was in 1866.

(No. 11)

RECORD BOOK of The SOUTHERN CHRISTIAN CONVENTION. Containing Proceedings of THAT BODY From its FIRST MEETING. 1856

THE SOUTHERN CHRISTIAN CONVENTION.

INTRODUCTORY REMARKS.

The religious denomination represented by the "Southern Christian Convention" took its rise about the beginning of the nineteenth century. James O'Kelly, the leader in this great work, was, I believe, a native of the State of Virginia. He was a minister of the Methodist Church, then recently established in this country by the followers of the celebrated John Wesley. Mr. O'Kelly was a firm believer in the system of theology which Wesley had so successfully taught, both in Europe and America. The causes which induced the founder of the "Christian Church" to separate himself from the Methodists, are to be found in that departure from the principles of their former practice, which the last named body took, toward the close of the eighteenth century. About this time the Episcopal form of church government was, through the agency of Dr. Coke and Mr. Asbury, introduced into the Methodist Church. Episcopacy was regarded by O'Kelly not only as opposed to the doctrines of Wesley, but also as a system of tyrannical oppression not to be borne by a free and high spirited people. The political revolution which separated the American States from the British crown was then comparatively fresh in the minds of every one, and episcopacy being one of the most prominent features of the Church of England, was regarded by many zealous republicans as a relic of foreign domination and oppression. James O'Kelly was one of the number. He persistently refused to submit to the authority of a bishop, and was therefore obliged to sunder his connection with that body for whose interests he had hitherto labored. Refusing to compromise his principles by accepting high preferment in the newly formed "Methodist Episcopal" church, he withdrew with a considerable number of followers, and set up a distinct organization. This body was for some time known as "Republican Methodists". Circumstances however arose which rendered it necessary for them to alter this appellation. In a general meeting of the preachers and people, after much prayer and long deliberation, the body resolved to do away with all party names, and call themselves "Christians".

They agreed to reject those man-made creeds which had, as they believed, resulted in nothing but dissension and strife, and determined to have no creed but the inspired Word of God. They considered the Scriptures alone as a sufficient guide, and allowed men to interpret for themselves. In church government, episcopacy was of course not to be thought of, and they agreed that the Bible was also a sufficient rule of government.

The great mistake which they appear to have committed was in going from one extreme to another. In rejecting prelacy, they

went to the verge of anarchy. For the Bible does not enter into those practical details which appear absolutely essential to the existence of an organized body. God has left these, for wise ends no doubt to the discretion of his people. This oversight in O'Kelly and his associates has been productive of nothing but weakness. All the efforts of the church have been paralyzed for the want of system. While Mr. O'Kelly lived, the church did not so fully perceive the mistake which had been committed. The zeal, the eloquence, the deep piety, of this man kept alive, the flame which must inevitably have languished if fed by feebler hands. But he died and left behind him no system by which the work was in future to be conducted. It was just as if a an architect had planned a great building without committing the design to paper, and just as the work was beginning, had died, and left the completion of the edifice to workmen of inferior skill. O'Kelly left no plan of organized effort behind him, and many of his successors, so deep was their reverence for this good man, concluded that his example was sufficient to effectually convince others of the vanity of any undertaking which he had never entered into. By this, and by other means, the prosperity of the church was materially, almost fatally, checked.

.But as years passed by, necessity sternly drove the members of the Christian Church into the adoption of those measures which they had at first neglected. In O'Kelly's time and for many years after, they had no regularly organized Conferences or Conventions. The preachers and such brethren of the laity as chose to go, usually met once a year to consult about the general interests of the church. These bodies were called "General Meetings". They made arrangements for ministerial supply, and licensed and ordained preachers. They had at first no chairman (nor even, I believe a secretary). They however soon found it necessary to have some record of their proceedings, and were obliged to choose a clerk.

The sense of the meeting was ascertained merely by the speeches of the members. They soon saw the inefficiency of this method, and at first the secretary ascertained the sense of the meeting, by himself taking the vote, and as the predjudices of the people wore away, a chairman was chosen who was called at first, in immitation of the "Presbyterians", "Moderator", and afterwards "President".

Several Conferences had meanwhile been formed, and during the fourth decade of the present century, all the "Christians in the Southern States united in the "Southern Christian Association".

The Conferences met annually, and elected delegates to this body which met bi-ennially.

About this time, a "Union of correspondence" was formed with the Northern and Western "Christians", bodies which, though unknown to each other at first, had sprung up in different sections of the "free States" shortly after the secession of O'Kelly and others in the South. Many Northern ministers came South and preached among us. The South was invited to send delegates to the General Christian Convention. The two sections kept harmoniously together for awhile, but causes of discord were not long in making their appearance. The Northern Christians, or at least a majority of them, had imbibed all those licentious opinions, those wild and delusive vagaries, which have so long characterized the people of that section. They were at first moderate in their views

but at length becoming more and more infatuated, as men always are who embrace the beginnings of error, they rendered themselves and their doctrines odious to the Southern people. Unitarianism, Campbellism, Abolitionism, crept into the Northern Church, and were not only tolerated, but openly advocated.

True a minority of the Northern Christians still kept to the old land-marks, but they could do nothing. The South could not endorse the views of the majority. She was for this cause openly insulted in the General Convention. Immediate separation was the consequence.

But when the separation was accomplished, it was seen that some thing more must be done. We could not proceed under the old loose and chaotic system. This apparent necessity led to the convocation of the "Southern Christian Convention", whose proceedings are hereinafter recorded. The former written record having been lost during the late war, the present secretary has been instructed to prepare a new record from the printed Minutes of those Sessions whose written proceedings have been destroyed.

These explanations are considered necessary to a full understanding of this record, but they have been made without authority of the Convention, and for them the present Secretary is alone responsible.

(Signed) C. A. Apple,
Secretary Sou. Chr. Con.

Norfolk, Va. March 11th, 1867.

PROCEEDINGS OF the First (CALLED) Session of the Southern CHRISTIAN CONVENTION

MINUTES.

Union Chapel, Alamance Co., N. C.
Tuesday, September 30th, 1856.

The SOUTHERN CHRISTIAN CONVENTION met, and was called to order by Eld. Mills Barrett of Virginia, on whose motion Bro. ~~THOMAS~~ Thomas J. Kilby was chosen President pro tem, and Prof. A. G. Anderson, Secretary, pro tem.

On motion of Eld. Mills Barrett, the chair appointed a committee of five (5) to nominate permanent officers for the Convention. Committee:- Mills Barrett, Alfred Iseley, B. N. Hopkins, Alfred Moring, and Risop Rawles.

The Committee, after retiring a short time, returned and reported the following as the permanent officers of the Convention:-

Elder W. B. Wellons, President.
Thos. J. Kilby, 1st Vice President.
C. F. Faucette, 2nd Vice president.
Dr. E. F. Watson,
Eld. B. N. Hopkins,
Andrew L. Hill, Secretaries.

The President, on taking the chair, addressed the meeting at considerable length, setting forth the prominent objects for assembling the Convention.

The following members then answered to their names, and a certain part of the house was set apart for their use, viz:-

Eastern Virginia Conference: Ministers:- Mills Barrett, Uriah Rawles, W. B. Wellons, Stephen S. Barrett, Wm. H. Boykin, Robert H. Holland, and Mills B. Barrett.

Laymen:- Risop Rawles, Thos. J. Kilby, Irvin W. Duck, Josiah Duke, Thaddeus G. Williams, Edwin W. Beale, Joseph T. Williams, Andrew L. Hill, Samuel Etheredge, and Charles C. Rawles.

North Carolina and Virginia Conference:- Ministers:- Thomas G. Fowler, George G. Walker, Alfred Iseley, James I. Hobby, Martin Staley, Solomon Apple, B. N. Hopkins, Alfred Apple, Wm. N. Bragg, Josiah McCulloch, Robert G. Tinnin, and Joseph Albright.

Laymen:- Chesley F. Faucette, Thomas Lynch, B. J. Blackley, Bryant Stroud, Jno. W. Hatch, Wm. D. Moffitt, Alfred Moring, Albert G. Anderson, E. F. Watson.

The Convention was then called upon to unite in prayer with Eld. Mills Barrett.

On motion of A. Iseley, a committee of three was appointed to report rules for the government of the Convention; whereupon the chair appointed A. Iseley, Thos. J. Kilby, and A. G. Anderson.

On motion of Robt. H. Holland, a committee of five was appointed to prepare a declaration of the principles generally held by the Christians in the South.

Elder Mills Barrett moved to strike out the word "five" and insert "three". A. Iseley and A. G. Anderson opposed the amentment.

The vote was taken, and the amendment was lost. The original motion was then carried.

The Chair appointed Robt. H. Holland, Thos. J. Fowler, Uriah Rawles, Solmmon Apple, and Alfred Moring.

Uriah Rawles moved to appoint a committee of five to report the best plan for organizing a church.

Pending the consideration of this motion, the Convention adjourned to meet at 7 1/2 o'clock P. M.

7 1/2 o'clock, P.M.

The Convention met pursuant to adjournment, and was called to order by the President.

The motion of Uriah Rawles, being the first business in order, it was taken up, when, on motion of S. S. Barrett, it was laid on the table.

The following preamble and declarations, setting forth our the reasons for calling the Convention, was presented by S. S. Barrett:-

"We the members of the Southern branch of the Christian Church, in Convention assembled, do express our sincere sorrow that circumstances which have transpired render it inexpedient for us to attempt to act longer with the main body of our Northern brethren. The course pursued by our Northern brethren in their Conferences and Conventions, and as individuals, in denouncing us as sinners, and in using the bitterest language to express their hatred towards us, and the contemptuous treatment which the delegate from the South to the last General Convention, which met at Cincinnati, received, and the refusal to treat with proper respect the minority report presented by him to that Convention, make it necessary for us to declare that we consider our Northern brethren have departed from the principles upon which the Northern and Southern Christians were united; that they have violated a leading principle in the denomination, which extends to all "the right of private judgment and the liberty of conscience"; and that they have departed from the teachings of the Bible, our only rule of faith and practice, which neither makes the ownership of slave property a test of fellowship, religious character, or church membership; but on the contrary shows that some of the most eminent of the Old and New Testament saints purchased and owned bond servants without censure or reproof therefor from prophets, apostles, or the Lord himself; and further since the Bible repeatedly recognizes the relation of master and servant as valid, and nowhere forbids it, those who make the holding of slaves a sin that is sufficient to exclude the holder from the kingdom of grace and glory, do that which the Bible gives them no authority to do, and at the same time are guilty of an unwarrantable attempt to interfere with the liberty of conscience and the civil rights of the membership of the church. This Convention disowns and repudiates any such test of fellowship as that made by our Northern brethren, looking upon such a test as a device of Satan to sever and divide those who should be united. And while we extend the hand of friend-ship and brotherly love to those of our brethren North of Mason and Dixon's line who do not endorse the course pursue by the main body of the church North on this subject, we declare most emphatically; that we will no more strive to co-operate with those who have thus denounced us as unworthy

of their fellowship, for doing that which the Bible no where condemns or forbids. On general religious principles we may be united, but in all the general enterprises of the denomination, we will act separately and apart. We make this declaration with sincere sorrow and pity towards those who have thus wandered from the path marked out by divine revelation, and will pray that the scales of fanaticism may yet fall from their eyes, and that they may return to the path from which they have wandered.

A. G. Anderson opposed the preamble and declarations on the ground that Northern Abololitionists had rendered themselves unworthy of the notice of so respectable a body of Christians as composed the Southern Convention.

S. Apple, A. Apple, and M. Staley could see no necessity for giving any attention to Northern Abololitionists, and deprecated the opening anew of the slavery controversy.

The preamble and declarations were advocated by Wm. H. Boykin, R. H. Holland, U. Rawles, M. Barrett, B. N. Hopkins, J. W. Hatch, J. Duke, S. S. Barrett, J. McCulloch, and W. B. Wellons.

The vote was taken, and the preamble and declarations adopted.

On motion of B. N. Hopkins, the Convention adjourned until tomorrow morning at 9 o'clock. Prayer by Eld. T. J. Fowler.

Wednesday, Oct. 1st 9 o'clock A. M.

The Convention met and was called to order by the President.

Prayer by Eld. W. H. Boykin.

The proceedings of yesterday were read and approved.

The following delegates chosen by churches were on motion of E. F. Watson, received as members of the Convention: Laymen; Solomon Fuller, R. D. Jones, L. L. Lambeth, and David Bragg.

On motion of A. G. Anderson, Bro. James W. Wellons was received as a member of the Convention.

On motion of Mills Barrett, Bro. Robert H. Ballard was received a member of the Convention.

The Committee on rules presented their report, which was received and adopted.

On motion of Mills Barrett the resolution of U. Rawles, which had been laid on the table, was called up, and the same was withdrawn, and the following presented by U. Rawles:-

With a view to a more proper and thorough organization of the Christian Churches in the South, and more uniformity and system in their operations,

1 Resolved, That a committee of five be appointed to report to this Convention the most Scriptural plan for organizing churches; defining who shall be and who shall not be members, the proper officers of a church, and their respective duties, and the relation of the local churches to the annual conferences.

2 Resolved, That a committee of five be appointed to report on the most Scriptural plan for organizing a Conference; defining who shall compose the annual conferences, the officers, and the duty of the said Conference, and the best plan for performing those duties.

3. Resolved, That a committee of five be appointed to consider the propriety of organizing a General Convention; defining who shall

compose the said Convention; how often it shall meet, and the duties ~~that~~ which shall be assigned it.

On motion, the Chair was instructed to appoint the above committees.

On motion of E. F. Watson, a committee of three was appointed to regulate religious exercises during the meeting. The Chair appointed A. Iseley, G. G. Walker, and E. F. Watson.

On motion of T. J. Kilby, Rev. Mr. Barham, of the Methodist Protestant Church, was invited to take a seat in that part of the house set apart for the delegates.

On motion of A. G. Anderson, the Convention then adjourned to meet at 2 o'clock P. M.

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2 o'clock, P. M.

The Convention was again called to order. Bro. C. C. Barber, from the Georgia Conference, appeared and took his seat in the Convention.

Eld. Jno. R. Holt of the North Carolina and Virginia Conference appeared and took his seat.

On motion of A. G. Anderson, Rev. Mr. Lynch of the Presbyterian Church, was invited to take a seat in that part of the house set apart for the delegates.

Letters were presented by the President, and read from Eld. William H. Stewart of Cheneyville, Louisiana, and from Elder Isaac A. Parker, of Centre, Rusk Co., Texas.

R. H. Holland, chairman of the committee on the principles of the Christian Church presented the following report:-

We, the committee appointed to report upon the leading (fundamental) principles of the Christian Church, beg leave to make the following report:-

We, the members and representatives of the Conferences composing the Southern Christian Convention, do in Convention assembled, reassert that we do strictly adhere to the leading principles which have ever distinguished the Christians from all other denominations, and will not depart from them.

1. Christ the only Head of the Church.
2. The name Christian to the exclusion of all party or sectarian names.
3 The Holy Bible, or the Scriptures of the Old and New Testaments, our only creed or confession of faith.
4. Christian character, or vital piety, the true Scriptural test of fellowship, or church membership.
5 The right of private judgment and the liberty of conscience, the privilege and duty of all.

All of which is respectfully submitted,

R. H. Holland, Chairman.

On motion of A. L. Hill, each article was taken up separately, and the first four were unanimously adopted.

The following amendment was offered by Elder J. I. Hobby, to add to the fifth article the words, "when not interfering with the fundamental principles of the Church, or any individual rights". The amendment was advocated by J. I. Hobby, and opposed by U. Rawles and W. H. Boykin.

B. N. Hopkins moved to amend the amendment by striking out all after the word"and", and inserting,"when it is exercised in strict keeping with the Word of God." The amendment to the amendment was discussed in the affirmative by B. N. Hopkins, and A. L. Hill, and in the negative by W. H. Boykin, A. G. Anderson, W. B. Wellons J. Duke, S. S. Barrett, U. Rawles, T. J. Kilby, and G. G. Walker.

The vote was taken on the amendment of B. N. Hopkins, and it was lost. J. I. Hobby then withdrew his amendment, and the original article was passed.

A. L. Hill, having voted in the affirmative, gave notice that he did so for the purpose of moving a reconsideration at some future time, if thought expedient.

The President then announced the following committees in accordance with the resolutions of U. Rawles:-

On the Organization of Churches:- S. S. Barrett, W. H. Boykin, R. Rawles, B. N. Hopkins, J. W. Hatch.

On the Organization of Conferences:- A. Iseley, C. C. Barbes, A. Apple, L. L. Lambeth, and U. Rawles.

On the Convention:- M. Barrett, I. W. Duck, G. G. Walker, J. R. Holt, and Thomas Lynch.

On motion of A. Moring, the Convention then adjourned to meet at 7 o'clock tomorrow morning.

Thursday 7 o'clock, A. M.

The Convention met according to adjourment, and was called to order by the President. After singing and prayer by Elder John R. Holt, the minutes of yesterday were read and approved

Elder Hobby moved to admit Brother Jehu Bird, as a member of the Convention, which motion was laid on the table.

A. L. Hill gave notice to the Convention that he should not move a reconsideration of the fifth article in the report on the principles of the Christian Church adopted yesterday.

S. S. Barrett, chairman of the committee on the Organization of Churches presented the following report:-

Report.

We, the committee appointed to report on the most Scriptural plan for the organization of churches, being desirous of adhering closely to the plan laid down by the holy apos tles, and practiced by the primitive Christians, beg leave to present the following:-

1. A church is an associated body of believers in Christ, united together for religious instruction and edification, and should in all cases be constituted by a regular ordained minister of the Christian Church.

The following plan of agreement should be entered into by those wishing to become a regularly organized church.

We/ A. B., C. D., and E. F., members of the body of Christ, having been regenerated and born again, by exercising repentance toward God and faith in Our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles:-

1. Christ the only Head of the Church.

2. The name Christian, to the exclusion of all party or sectarian names.

3The Holy Bible, or the Scriptures of the old and New Testaments, our only creed or confession of faith.

4. Christian character or vital puety, the true Scriptural test of fellowship or church member-ship.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

2nd. ,Members received after the curch is constituted, shall give evidence that they have passed from death unto life, by exercising fepentance and faith. If such evidence is presented, they shall be received into the church, by a vote of the same,and the right hand of fellowship. It shall be the duty of the Pastor, or minister presiding, to examine all candidates for membership in the presence of the members of the church, that they may vote intelligently. After the examination, if there be any objection on the part of any member, the vote shall be deferred to another meeting, that the cause of objection may be fully investigated.

3rd. On being received, they shall be entitled to all the ordinances and privileges of the Church.

4th. Every Church should procure a regular pastor to minister to them in spiritual things, to administer the ordinances, preside at the quarterly conferences, and see that everything is conducted according to the established usages of the denomination; and he shall receive for his services such remuneration as he and the church may agree upon.

5th. There should be two Deacons in every church to aid the Pastor in the administration of the ordinances, and advise with him in his labors, conduct prayer-meetings, and attend to such other duties as shall conduce to the spiritual and temporal welfare of the church. Deacons shall be ordained to their office by one or more regularly ordained ministers.

6th. A Standing committee of three or more shall be chosen in every church to wait on disorderly members, in accordange with Matt. XVlll:15, 16, 17, and report all, who will not hear them to the church at the next quarterly Conference.

7th. A Collector and Treasurer shall be chosen in every church, to receive the contribution of the members and friends of the church quarterly, who shall pay out the funds collected according to the order of the church.

8th. A Secretary shall be chosen, whose duty it shall be to record the proceedings of each quarterly conference, together with all the business transactions of the Church, in a book kept for that purpose, which shall be delivered to his successor in office.

9th. A Sexton shall be chosen, whose duty it shall be to see to the opening and closing of the doors of the house of worship, to furnish lights, see strangers seated, and do whatever else may be assigned him.

10th. It shall be the duty of every church to have at least four quarterly or sacramental meetings during the year, at each of which a quarterly conference for the transaction of business shall convene, and be presided over by the pastor, or in his absence by any one of the Deacons, and in the absence of the Pastor and Deacons, some other member of the church may be chosen to preside.

11th. It shall be the duty of every church to become united with the annual Conference in whose bounds it may be located at as early a period as practicable, after its first organiza-

tion.

Respectfully submitted,
S. S. Barrett, Chrm.

On motion of M. Barrett, the report was taken up by articles and items.

The first two articles in the report were unanimously adopted.

Thomas J. Kilby moved to amend the third article by adding, "in common with other members of the church". After some remarks in the affirmative by T. J. Kilby and J. Duke, and in the negative by M. Barrett and A. G. Anderson the amendment was lost.

The fourth article was read, and on motion of Elder Boykin, the word "shall" was erased, and the word"should inserted", after which the article passed.

The fifth article was amended by striking out the words "at least", which appeared in the original, and S. Apple moved to strike out the words " one or more" before "regularly ordained ministers". The amendment was discussed in the affirmative by S. Apple, and by M. Barrett, W. H. Boykin, and J. R. Holt in the negative. The amendment was lost, and the fifth article passed.

The sixth article was amended by striking out the word "Shall" and inserting "should".

The 7th, 8th, 9th, 10th, and 11th articles passed without a dissenting voice.

Brother Bingham Apple appeared and took his seat.

Th Convention then adjourned to 7 o'clock P. M.. Prayer by Eld. J. I. Hobby.

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7 o'clock, P. M.

The Convention met, and was called to order by the President. Singing and prayer by Elder M. B. Barrett.

Bros. Wm. H. Hamlett, Bennett Hazel, and James O. Way appeared and took their seats.

Alfred Iseley, chairman of the committee on Conference Organization, made the following report:-

REPORT.

We, the committee appointed to present the most Scriptural plan for the organization of an annual conference, would present the following report for the consideration of the Convention:-

1. An Annual Conference shall be composed of all ordained and licensed ministers, and all churches organized upon the general principles of the Christian denomination in its district.

2. It shall be the duty of every elder and licentiate to represent himself, either personally or by letter, at each annual session of the Conference.

3. It shall be the duty of every church connected with the Conference to represent itself in the annual sessions, by lay delegates according to the following ratio:- A church of less than one (100) hundred members shall send two delegates, a church of one (100) hundred members shall send three delegates, and increase one for every additional (100) hundred members.

4th. The Annual Conference shall have power to choose its own officers, and decide upon its own membership, and make such other rules and regulations as may be deemed necessary to advance its own interest; provided that no rule or regulation shall be adopted that shall interfere with the rights of the churches, or conflict with the spirit and teachings of the Holy Scriptures.

5. Every minister applying for membership shall be recommended to the Conference by the church of which he is a member. On such recommendation, the Conference shall appoint a committee of three or more elders who shall examine him in reference to his call to the ministry, and capacity for usefulness; and if they believe him to be called by the Great Head of the church to the work, and perceive in him a talent for usefulness, they shall recommend him to the Conference, to be received as a licentiate by a vote of that body. When he shall have labored a sufficient time to give full proof of his ministry, he shall be recommended to the Conference by the church or churches with which he has labored; he shall then be examined by a committee of elders, and, if judged worthy shall be recommended by them to the Conference for ordination to the office of an Elder in the church of Christ; the Conference appointing the presbytery of ordination.

6. Churches, organized upon the general principles of the Christian denomination, shall be received into the Conference on application through their chosen delegates, or by letter.

7. Two or more churches with two or more Elders, when not within the bounds of any Conference, believing it may conduce to the interest of the cause, may organize themselves into a Conference upon the general principles laid down in this report on Conference Organization: provided that churches and ministers connected with a conference, desiring to form a new Conference, shall have the approbation of the body from which they wish to recede.

8. Any church departing in its doctrine or its practices from the general principles of the denomination, may be charged before the Conference by a sister church, or by a minister of the Gospel, and shall be tried by the general rules of the government adopted by the denomination.

9. A minister teaching doctrines contrary to the general principles adopted by the denomination, or being in practice guilty of any immoral conduct, shall be charged by the local church of which he is a member, or ~~of~~ any other church with which he has labored, or by any other brother minister, and shall be tried by the Holy Bible, our only rule of faith and practice.

10. It shall be the duty of the Conference at its annual sessions, to inquire into the condition of weak and destitute churches, which are not able to procure pastors, and to devise means to supply them with preaching.

11. A Conference fund shall be raised by voluntary subscription of the churches, or otherwise, to be subject to the order of Conference.

12. It shall be the duty of each Conference composing the Southern branch of the church, to be represented in the Southern Christian Convention, according to the ratio of representation which may be agreed upon by that body.

Respectfully submitted,
A. Iseley, Chairman.

Elder Holland moved that each article be taken up and considered separately.

Risop Ralwes moved that the Convention resolve itself into a committee of the whole, which motion was lost.

The 1st and 2nd articles were then taken up and passed.

The third article was taken up, and Risop Rawles moved to amend by putting "three" in place of "two" delegates. Discussed in the affirmative by. R. Rawles, U. Rawles, A. L. Hill, J. Duke, M. B. Barrett, S. S. Barrett, and in the negative by M. Barrett, A. Iseley, W. B. Wellons, B. N. Hopkins, A. G. Anderson, and E. F. Watson.

Josiah McCulloch moved to amend the amendment of R. Rawles, by giving two representatives to each church of fifty(50) members, and one additional representative for every fifty(50) members.

Discussed in the affirmative by J. McCulloch, and B. J. Blackley, and in the negative by Mills Barrett, A. G. Anderson, and B. N. Hopkins.

The vote was then taken and J. McCullock's amendment was lost.

R. Rawles' amendment was then taken up, and the yeas and nays being called for, the result was as follows:-

Yeas. W. H. Boykin, J. I. Hobby, R. H. Holland, M. Staley, S. S. Barrett, M. B. Barrett, T. J. Kilby, R. Rawles, T. G. Williams, E. W. Beale, J. T. Williams, A. L. Hill, S. Etheredge, J/ Duke, C. C. Rawles,, D. Bragg, B. Stroud, J. W. Wellons, R. H. Ballard, I. W. Duck, W. D. Moffitt, J. Albright---22

Nays. T. J. Fowler, A. Iseley, A. Apple, S. Apple, J. R. Holt, G. G. Walker, B. N. Hopkins, V. N. Bragg, J. McCulloch, R. G. Tinnin, M. Barrett, C. F. Faucette, T. Lynch, B. J. Blackley, J. W. Hatch, A. G. Anderson, L. L. Lambeth, R. D. Jones, C. C. Barber, B. Apple, S. Fuller, A. Moring, W. H. Hamlett, B. Hazel, J. O. Way, E. F. Watson, W. P. Wellons.--27

On motion of B. N. Hopkins, the Convention then adjourned to meet at 9 o'clock, tomorrow morning. Singing and prayer by Elder S. Apple.

Friday Oct. 3rd, 9o'clock, A. M.

The Convention met, and was opened with singing and prayer by Elder B. N. Hopkins.

(The first business in order being the unfinished business of yesterday, to wit:- the report on the organization of an Annual Conference, was taken up)

The 4th article was taken up and passed.

The 5th article was taken up, and on motion of Elder W. H. Boykin, the word "licentiate" was inserted and the article passed.

The 6th and 7th articles were read and adopted.

The 8th article was read, and S. Apple moved to insert "two" insted of "one". Discussed in the affirmative by S. Apple, and in the negative by W. H. Boykin. The original was then adopted.

The 9th, 10th, 11th, and 12th articles were unanimously adopted.

Elder B. N. Hopkins moved that a committee of five be appointed, to take into consideration the propriety of establishing a Southern Book Concern. After some suggestions by the President, the motion was withdrawn.

On motion of A. G. Anderson the Convention adjourned subject to

the call of the President.

Evening Session, October 3rd.

The Convention was called to order by the President.
Elder Henry B. Hayes appeared and took his seat.
The Committee on the organization of the Convention presented the following report.

REPORT.

The Committee appointed to consider and report on the subject of a Southern Christian Convention, and the organization of the same, after a careful and prayerful consideration, have come to the conclusion that a Convention is indispensable to the success of the Christian cause in the South, and that the same(should) be(immediately)organized. We recommend the following plan:-

1. The body, when organized, shall be called the SOUTHERN CHRISTIAN CONVENTION.

2. The first regular session of the Convention shall be held on the first Wednesday in May, 1858, and regularly on the first Wednesday in May, every four years thereafter.

3. The Convention shall be composed of delegates chosen by the several Christian Conferences in the South, according to the following ratio, viz: one delegate for every two hundred members; the delegates to comprise an equal number of Elders and Laymen.

4. The Officers of the Convention shall consist of a President, Secretary, and Treasurer, to be chosen at each quadrennial session, whose duty office shall continue until the next regular meeting.

5. The President shall preside at the meetings of the Convention, receive all communications between the regular sessions of the body, and in cases of emergency, and by request of any one of the Conferences composing the Convention, shall order an extra session of which three months notice shall be given through the public press.

6. It shall be the duty of the Secretary to keep a regular journal of the proceedings, attest and take care of all the documents and meetings, make known the time and place of the meeting of the Convention, when ordered by the President, and deliver up all books and documents in his possession to his successor in office.

7 The Treasurer shall receive all moneys pertaining to the Convention, keep an accurate account of all receipts and expenditures: shall give a receipt, and pay them out, by the order of the Presddent, attested by the Secretary, and at every session of the body, render a full account. For the faithful performance of his duty, he shall be required to give bond and approved security.

8. If in future any difficulty shall arise between local Conferences which they may be unable to settle, and the parties disagreeing should appeal to the Southern Christian Covention, it shall be the duty of the said Convention to examine the grounds of Complaint, and render such aid and advice, as they, in their wisdom and judgment shall think best suited to adjustment.

9. The Convention shall take under its supervision all the general enterprises of the denomination, South; shall devise plans for

for institutions of learning, for the publication of a Southern periodical, and the establishment of a Southern Book Concern, and a General Missionary Society.

Mills Barrett, Chairman.

On motion of R. H. Holland, the report was taken up by articles.

The 1st and second articles were read and adopted.

The 3rd article was taken up, and Sam'l. Etheredge moved to amend it by inserting, "one minister and two laymen", instead of an "equal number of ministers and laymen".

The amendment was discussed by S. Etheredge and Risop Rawles in the affirmative, and by A. G. Anderson, A. Iseley, J. R. Holt, J. Duke, M. Barrett, A. Apple, S. Apple, W. B. Wellons, J. W. Hatch, and I. W. Duck in the negative.

The amendment was lost, and the original article passed with but three dissenting voices.

The 8th article was then taken up, and pending the consideration, the Convention adjourned to meet at 9 o'clock tomorrow morning. Prayer by Elder Thos. J. Fowler.

Saturday Morning, Oct. 4th.

The Convention met. The President in the chair.

Singing and prayer by Elder S. S. Barrett.

(The unfinished business of yesterday being the first in order) the 8th article was taken up, when on motion of B. N. Hopkins, the report was referred back to the committee with a view to havig a new article inserted.

The 8th and 9th articles were then read and adopted.

On motion of A. Apple, a committee of three was appointed to wait on the Southern Christian Association, at its next meeting and request that body to transfer its interest in the "Christian Sun" to the Southern Christian Convention.

The Chair appointed E. F. Watson, T. G. Williams, and E. W. Beale.

On motion of E. F. Watson, a committee of three was appointed to confer with the Building Committee of the Graham Institute, and report to the next Convention.

The Convention then adjourned to meet at 2 o'clock P. M.

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2 o'clock P. M.

The Convention met pursuant to adjournment.

On motion of E. F. Watson, the motion appointing a committee of three to wait on the Building Committee and Trustees of Graham Institute, was reconsidered, and the committee were required to report to this body.

The Chair appointed B. N. Hopkins, T. J. Fowler, R. Rawles, R. H. Holland, and J. H. McCulloch said committee.

On motion of E. F. Watson, a committee of five were appointed to consider the propriety of establishing a Southern Book Concern.

The Chair appoin ted W. H. Boykin, H. B. Hayes, J. R. Holt, S. Etheredge, and I. W. Duck.

On motion of S. S. Barrett the Convention went into consideration of a suitable place for its next meeting. S. S. Barrett put Wilmington, N. C. in nomination. M. Barrett nominated Union, Stewart Co., Georgia. After a discussion in which M. Barrett, J. McCulloch, C. C. Barber, and W. B. Wellons participated, A. L. Hill moved that a committee of five be appointed by the Chair to designate the place, and give four months notice through the public press. This motion was carried, and the Chair ap ointed Elds S. S. Barrett of Norfolk, Va., Elder Alfr ed Apple of Clarksville Va., Elder Jubilee Smith of Richland, Ga., Elder J. W. Luke of Hainesville, Mo., and Dr. E. F. Watson of Watsonville, N. C. the committee.

On motion of Mills Barrett, the President of the Convention was directed to append a circular address to the minutes of this Convention, exhorting the churches and Conferences in the South to receive and adopt them.

The Convention adjourned until 7 o'clock, P. M.

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7 o'clock, P. M.

The Convention met pursuant to adjournment.

The Committee on the establishment of a book concern made the following report:-

REPORT.

We, the committee to whom was referred the subject of a Book Concern, beg leave to submit the following:

We recommend the Convention to appoint agents to solicit subscriptions for the purpose of publishing such books as the Convention may hereafter designate; and also to appoint a committee of six to devise some plan for the establishment of a Book Concern, and report to the next Convention.

Respectfully Submitted,
Wm. H. Boykin, Chairman.

The report was received and adopted.

Wm. H. Boykin of Va., Josiah McCulloch of N. C., Wm. B. King of Ga., I. M. Minnis of Tenn. and David McClure of Mo. were appointed soliciting agents to receive subscriptions to a book concern, and report to the next Convention.

The Chair appointed the following committee to prepare a plan for the establishment of a Book Concern, and report to the next Convention, viz: Prof. A. C. Anderson, Jno. R . Holt, Thos. J. Kilby, H. B. Hayes, R. H. Holland, and M. B. Barrett.

On motion of E. F. Watson, a committee of three was appointed to present the best plan for publishing and distributing the minutes of this Convention. The Chair appointed C. F. Faucette, A. L. Hill, and M. B. Barrett.

(A statement of the 7th article of the report on Conference organization was here inserted, but as that article has already

been given, it need not be here repeated.- C. A. A.)

The Committee to present a plan for the publication and distribution of the minutes of the Convention, presented the following

Report:-

The Committee on printing the proceedings of the Convention report:-

1. That the proceedings be published in pamphlet form, and that two(2000) thousand copies be published.

2. That payment for the same be vouched for by this body, or individual members thereof, and that the amount be collected from the Conferences.

3. That the work be done at the Sun office, and at as early a day as possible, and on the best terms possible.

Submitted,
C. F. Faucette, Chairman.

Dr. E. F. Watson was appointed to prepare the proceedings for publication.

Thos. J. Kilby offered the following, which was adopted:-

Whereas, This Convention, having met to consult upon, and devise such means and general measures, rules and regulations as might seem best for the promotion of the interest of the Christian Church; and whereas the Convention has, after full and free discussion and impartial investigation of every branch of the various subjects presented for consideration, declared our principles, and adopted certain rules and regulations for the government and guidance of the Christian Church South; Therefore

1. Resolved, That the President cause to be furnished to each church and Conference in the bounds of the Christian Church South, the proper number of copies of the proceedings of this Convention, according to the ratio agreed upon by the Convention.

2. Resolved, That, we, in Convention assembled, do most earnestly recommend to the Churches and Conferences, the declaration of principles, rules and regulations adopted by this Convention for their adoption and guidance.

The Committee on the Graham Institute asked for further time to report, which was granted; and they were directed to report to the next Convention.

The thanks of the Convention were tendered to the President, Vice Presidents and Secretaries, for the faithful performance of their duties.

On motion of W. H. Boykin the thanks of the Convention were tendered to the hospitable citizens of the neighborhood of Union, for the kind attention shown the members of the Convention.

After several feeling addresses by various members of the Convention, the hymn commencing,

"Blest be the tie that binds"

was sung, prayer was offered by the President, and the Convention adjourned to meet again on the first Wednesday in May 1858, at the place appointed by the Committee.

W. B. Wellons, President.
Thomas J. Kilby and
E. F. Faucette, Vice Presidents.

E. F. Watson,
A. L. Hill,
B. N. Hopkins, Secretaries.

(Note.- Where this copy differs from the printed minutes, it will be found that there is not the slightest alteration in the sense; and when such alterations are found, they are either the result of a lapsus pennae, or,as, is almost universally the case, they are designed to clear obscurities in the sense, or to correct grammatical errors. C. A. A.)

MINUTES of the FIRST REGULAR SESSION of the
SOUTHERN CHRISTIAN CONVENTION.
Held at Cypress Chapel, Nansemond Co., Va.

May 5th, 6th, 7th and 8th, 1858.

MINUTES.

The first regular session, and second meeting of the Southern Christian Convention, convened at Cypress Chapel, Nansemond County, Virginia, on Wednesday, May 5th, 1858.

Elder Solomon Apple, who had been appointed to deliver the opening sermon, was absent, and his place was supplied by Elder Alfred Iseley, who ~~XXXXXXX~~delivered a very appropriate discourse from 1 Corinthians, III & 11- " ~~XXXX~~ For other foundatin can no man lay, than that is laid which is Jesus Christ."

The Convention was called to order by Elder W. B. Wellons, President (of last session), and on motion of S. S. Barrett, A. L. Hill was appointed secretary pro tem.

The Minutes of the Conferences were laid on the Secretary's table, and the names of the chosen delegates called, when the following answered to their names:-

North Carolina Conference.

Ministers:- Alfred Iseley, Thomas J. Fowler, George G. Walker, Wm. N. Bragg, James W. Wellons, and Robert G. Tinnin.

Laymen:- Alfred Moring, Wm. H. Read, Dr. E. F. Watson, and Jno. W. Hatch.

Eastern Virginia Conference.

Ministers:-Wm. B. Wellons, Stephen S. Barrett, Robert H. Holland, Wm. H. Boykin, and Mills B. Barrett.

Laymen:-Thomas J. Kilby, Andrew L. Hill and Hamlin L. Eppes.

Georgia and Alabama Conference.

Minister:- Jubilee Smith.

On motion of S. S. Barrett, a committee of five was appointed to nominate permanent officers for the Convention. The Chair appointed S. S. Barrett, H. L. Eppes, G. G. Walker, A. Moring, and Jubilee Smith, the committee.

The committee, (after a short retirement), reported as follows:-

For President, Dr. E. F. Watson,
For Secretary, A. L. Hill,
For Treasurer, Thomas J. Kilby.

The vote was taken on each nomination separately, and the above named brethren were unanimously chosen.

Dr. Watson was conducted to the chair by the former President, and on taking it, made a few appropriate remarks, acknowledging the kindness and confidence of his brethren, and begged their forbearance and charity should he err in the performance of the duty assigned him.

On motion A. Moring was appointed assistant secretary.

On motion of M. B. Barrett, Elder Peter McCullough of the Central Virginia Conference, a visiting brother, was requested to take his seat with the delegates as an honorary member; and, on motion of Jno. W. Hatch, the same courtesy was extended to Elder Mills Barrett of the Eastern Virginia Conference.

On motion of Thos. J. Kilby, W. B. Wellons, Wm. H. Boykin, and H. L. Eppes were appointed a committee on Religious Ever -

cises.

M. B. Barrett moved to appoint a committee of three to draft rules of order for the government of the Convention. The motion was advocated by the mover and A. Iseley, and opposed by W. B. Wellons, M. Barrett, and H. L. Eppes. The motion was amended by Thomas J. Kilby, who moved:-"That this Convention will be governed by the rules generally observed by legislative bodies." The motion as amended, was adopted.

The committee appointed at a former meeting of the Convention to report on the Christian Sun, the Graham Institute, and a Southern Book Concern, were inquired after.

It being ascertained that a portion of the committee on the Graham Institute, and Book Concern were absent, on motion A. Isely was added to the committee on the Graham Institute, and W. B. Wellons, to the Committee on the Book Concern.

On motion of A. Isleley, a committee of five was appointed to prepare and report a plan for a Southern Home Missionary Society. The Chair appointed, A. Isleley, S. S. Barrett, W. B. Wellons, W. N. Bragg, and J. Smith.

On motion of W. B. Wellons, it was

Resolved, That when this body adjourns, it shall adjourn to meet to-morrow morning at 9 o'clock, and that during the sitting of this Convention, there shall be a morning session, commencing at 9 o'clock A. M. and an afternoon session, commencing at 2 o'clock, P. M. of each day.

The Committee on Religious exercises reported that there would be preaching each day at 11 o'clock A. M., until Sunday, when there would be two discourses in the house, and two in the grove, and that they had chosen Eld. J. W. Wellons to preach tomorrow at 11 o'clock.

After singing and prayer by Eld. J. Smith the Convention adjourned until to morrow morning at 9 o'clock.

Thursday Morning, May 6.

The Convention was called to order by the President, and the members answered to their names. Eld? Thos. J. Fowler led in singing and prayer.

Thomas Bashaw, ministerial, and John Oberry and Risop Rawles, lay delegates from the Eastern Virginia Conference appeared and took their seats.

On motion of M. B. Barrett, Elder Zachariah Holloway, of the Disciples Church was invited to take a seat in that part of the house allotted to members of the Convention.

Dr. E. F. Watson, chairman of the committee appointed to waif on the Southern Christian Association, and request that body to transfer its interest in the Christian Sun to the Southern Christian Convention, presented the following report:-

Report.

The Committee appointed at the last meeting of this Convention, to wait upon the Southern Christian Association, and request that that body to transfer its interest in the Christian Sun to the Southern Christian Convention, report that, at the regular meeting of the Association held in November, 1856, they laid the matter before that body, and after a free and full discussion of the proposition, it was agreed that the Sun should be placed under the patronage and control of the Southern Christian Convention; provided that the Convention would give assurances of its continued publication, and that its denominational character

should be sustained. The Association appointed Editors, and an Executive Committee for two years, and an Editorial Council to continue on office for two years from the commencement of Vol. XIV, or until by mutual consent of the parties, the Convention should take the paper under its control.

We ascertain that the Sun has now about fifteen (1500) hundred subscribers. There is about fifteen($1500.) hundred dollars due the office for subscriptions, job work, and advertising, nearly one half of which is supposed to be owing by persons from whom it cannot be collected. The Association is indebted to the Resident Editor and Publishing Agent in the sum of seven hundred and eighty three ($783.00) dollars, in addition to which there is yet due subscribers for money paid in advance at the commencement of Vol. XII about ($250.00) two hundred and fifty dollars, which is to be paid in subscriptions to the Sun, without interest. There is no other outstanding debt against the Sun establishment.

Should the Convention adopt the Sun as its organ and take it under its control, the Southern Christian Association will be disbanded, and the Convention will have to assume the debts due by the Association, and make arrangements for the collection of debts due the Association, all of which will be passed into the hands of the Convention.E. F. Watson, Chairman.

The report was received.

On motion of S. S. Barrett, a committee of five were appointed to devise and report a plan for the future publication of the Christian Sun. The Chair appointed S. S. Barrett, G. G. Walker, R. Rawles, J. Smith, and W. B. Wellons.

W. B. Wellons laid upon the Secretary's table, a letter from John Walker, D. H. McClure, and J. W. Luke, a committee of the Missouri Conference in reference to a new Hymn Book, which, on motion was referred to the Committee on the Book Concern.

On motion of W. B. Wellons, Rev. Jno. W. Howard of the Methodist Episcopal Church, was invited to take a seat in that part of the house allotted to members of the Convention.

A letter was received from Dr. Joseph B. Hinton, pastor of the Christian Church in Raleigh, N. C. cordially inviting the Convention to hold its next regular meeting in that city, which letter was received, and laid upon the table.

On motion, the Convention adjourned until 2 o'clock, P. M.

During the interval, a very impressive sermon was delivered by Elder J. W. Wellons.

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2 o'clock, P. M.The Convention met pursuant to adjournment, and was called to order by the President.

The Committee on the Christian Sun offered the following report, viz:-

We recommend the Convention to adopt the following resolutions

1. Resolved, That the Convention accept the proposition of the Southern Christian Association, and will take the Christian Sun under its control, and patronage from the commencement of Vol. XV, assuming the debts due by the Association, and taking all the property and claims belonging to the Sun establishment.

2. Resolved, That the Sun be published weekly at Suffolk, Va., or at such other place as the Executive Committee may select, at one dollar (1.50) and fifty cents, per year; that it shall be the organ of the Convention, and fully maintain its denominational character.

3. Resolved. That a Resident Editor, and publishing agent be elected, who shall receive for his services the same compensation as heretofore paid by the Southern Christian Association, viz:-(25) twenty five percent on the whole income arising from subscriptions, advertising, and job work, he sharing his proportion of the loss of bad debts with the Convention.

4. Resolved. That three corresponding Editors be elected

5. Resolved. That an Editorial Council, composed of three well tried and experienced brethren, be elected to advise and confer with the resident Editor, and to whom all differences between the Editor and correspondents may be referred, and their decision shall be final.

6. Resolved. That an Executive Committee of six shall be elected three of whom shall form a quorum for the transaction of business, to examine the financial condition of the Sun, and report annually,; in case of the death or resignation of the Editor, Corresponding Editors, or Editorial Council, that they shall have the power to fill the vacancy until the meeting of the next Convention, and the same power shall be vested in said Committee in case of the death or resignation of any of its own members.

7. Resolved, That this Convention appoint an Editor, Corresponding Editors, Editorial Council, and Executive Committee, until the next meeting of the Convention, or until their successors are appointed.

S. S. Barrett, Chairman.

The report was received, and, on motion of M. B. Barrett, it was taken up by sections. After hearing a full statement of the condition of the Sun establishemnt from W. B. Wellons, Editor, the whole report was adopted.

The Convention then went into the election of an Editor, Correspouding Editors, Editorial Council, and Executive Committee.

XXXXXXXXXXXXXXXXXXXX W. B. Wellons was unanimously elected Editor.

E. F. Watson, Alfred Isleley, and Jubilee Smith were chosen corresponding Editors.

Thomas J. Kilby, S. S. Barrett, and Wm. H. Boykin, were appointed the Editorial Council.

Risop Rawles, A. L. Hill, Robert H. Holland, A. G. Anderson, Solomon Apple, and Lewis P. Barr were appointed the Executive Committee.

On motion of A. Iseley it was,

Resolved, That the Executive Committee shall, whenever they deem it most expedient, adopt the cash system, in the publication of the Christian Sun, by giving six months notice in said paper, prior to the termination of any volume.

A. Iseley offered the following amendments to the fourth and fifth articles of the plan for the organization of the Convention.

IV. This Article to be so amended as to provide for the election of a Vice President and an Assistant Secretary.

V. This Article to be so amended as to require the President to prepare a report to be read at the opening of each quadrennial session of the body, calling the attention of the Convention to such subjects as he may think deserving their attention, and to require the Vice President to perform the duties of the President, in case of his death, removal, or resignation.

W. B. Wellons moved to strike out the words: "to require the President to prepare a report to be read at the opening of each quadrennial session of the body, calling the attention of the Convention to such subjects as he may think deserving their attention", which motion, after being discussed, was sustained, and the other portions of the amendments proposed by A. Iseley, was passed.

Thomas J. Fowler, Chairman of the Committee appointed to wait upon the Trustees of the Graham Institute, and request then to place that Institution under the control of the Convention, made the following report:-

REPORT.

We the Committee to whom was referrdd the subject of the Graham Institute, at the meeting of the Convention in October 1856, beg leave to make the following report:

That since the last meeting of the Convention, the Graham Institute has, by the joint consent of the North Carolina and Eastern Virginia Conferences, passed into the hands of a Joint Stock Company, who propose, in the future to conduct it as a denominational school, and that they have appointed the following Agents to solicit additional funds, for the purpose of increasing the present stock to,at least, four thousandX$($4000.00) dollars: Thomas J. Fowler, Josiah McCulloch, and A. G. Anderson of the North Carolina Conference, and William H. Boykin of the Eastern Virginia Conference.The President of the Board of Stockholders is present and is prepared to give the members of the Convention any further information which they may desire.

Thomas J. Fowler, Chairman.

W. B. Wellons, President of the Board of Stockholders, stated X that he was authorized and requested by the stockholders to assure the Convention that the Graham Institute should be conducted as a denominational school,- the school of the Christians, and furthermore they desireX the Convention to take the school under its fostering care, and appoint a Board of Visitors to watch over the denominational interest in the school.

The Convention thereupon appointed Thomas J. Fowler, A. L. Hill, A. Moring, H. L. Eppes, E. F. Watson, Jubilee Smith, and Robert H. Holland a Board of Visitors for the Graham Institute.

The Convention then went into an election of a Vice President and Assistant Secretary, in compliance with the ~~amendment~~ amended articles, for the organization of the Convention.

Robert H. Holland was elected Vice President, and Alfred Moring Asst. Secretary.

The Committee on Religious Exercises reported that they had selected Eld. G. G. Walker to preach tomorrow at 11 o'clock.

The Convention then adjourned until tomorrow morning. Singing and Prayer by Elder P. ~~McCullough~~ McCullough.

Friday ~~morning~~ 9 o'clock A. M.

The Convention met pursuant to adjournment, and was called to order by the President. A due representation answered to their names.

Singing and prayer by Elder R. G. Tinnin.

Wm. H. Boykin presented the following resolution with a few explanatory remarks:-

Resolved, That a committee of three be appointed to draw up some plan to raise a fund to aid in support of the superanuated and worn out ministers of the Christian Church South.

Thomas Bashaw offered the following amendment:" And their widows and orphans".

The amendment was accepted by W. H. Boykin.

M. B. Barrett, S. S. Barrett, and A. Iseley opposed the resolution, on the ground that it would be better for the Conferences to act in this matter. W. B. Wellons favored the appointment of a committee to consider the subject. The resolution passed, and the Chair appointed W. H. Boykin, John Oberry, and Jas W. Hatch the Committee.

On motion of S. S. Barrett, Elder E. W. Beale was invited to take a seat in that part of the house allotted to the members. Elder Beale in accepting the courtesy extended to him, made some appropriate remarks, expressing much interest in the proceedings of the Convention, and prayed that God's blessing might rest upon its labors.

The Convention then adjourned until 2 o'clock P. M.. During the interval, a practical and profuund discourse was delivered by Eld). G. G. Walker.

2 o'clock, P. M.

The Convention was called to order by the President, when Elder A. Iseley offered the following report:-

We, the Committee on the subject of a Home Missionary Society of the Christian Church, South, beg leave to make the following report:

In consequence of the many calls for Missionary labor, we deem it expedient to form a Missionary Society, for the purpose of being better able to accomplish that object, therefore,

1. Resolved, That the Convention recommend the organization of such a society upon the following plan: That any person may become an annual member of this society, by paying the sum of one dollar ($1.00), and a life member by paying the sum of ten ($10.00) dollars.

2. Resolved, That the officers of the Society, shall consist of a President, Vice President, Secretary, Treasurer, and Board of Directors.

3. Resolved, That no person can be eligible to office in the Society, except he shall have paid all the requirements due for membership.

4. Resolved, That those subscribing their names as members of this Society shall immediately elect their officers, as above mentioned, and on or before the first day of January next, pay the amount annexed to their names.

5. Resolved, That this Society, after being organized, shall draft their Constitution and By-Laws, for their future government and operations.

A. Iseley, Chairman.

The report was received and adopted without a dissenting voice.

W. H. Boykin, from the Committee appointed to consider the propriety of forming a society for the relief of the superannuated and worn out ministers made a report, which the Convention refused to adopt.

(This report ect., appears in the printed minutes, but as it was rejected, I consider it unnecessary to insert it here. C. A. A.)

T. J. Kilby, Chairman of the committee appointed to devise a plan for a Book Concern offered the following report:-

The Committee to consider the propriety of establishing a Southern Book Concern, and to devise a plan of operations, beg leave to report the following plan:

To maintain our position in Society as a separate and distinct denomination, we must have books suited to our denominational wants, and to publish such books, we must have a capital to commence with. The agents appointed at the last Convention have failed to mett with success in collecting funds.

We propose that Subscriptions be taken up in all the Conferences composing this Convention, upon the following conditions. Every pe person, paying one dollar or more, shall have the privilege of receiving back ten percent of the amout annually, in books published by the Concern, or kept on hand for sale, until the whole amount subscribed shall be paid without interest. The Convention to appoint a General Agent and Board of Directors at each session of the body. The Directors to examine every manuscript presented for publication, and no book to be published unless approved by them.

The General Agent shall receive such compensation for his services as he and the Board of Directors may agree upon. In case of the death, resignation, or removal of the General Agent, his place to be supplied by the Board of Directors until the next meeting of the Convention. And in case of the death, resignation, or removal of one or more of the Directors, the place or places to be supplied by the remainder of the Board.

We recommend that the Board of Directors (if practicable) shall purchase an interest in the sterotype plates of the Christian Psalms, compiled by Jasper Hazen, or make arrangements to have a new Hymn-Book compiled and published, suitable to public worship in the South.

All of which is respectfully submitted,

Thos. J. Kilby, Chairman.

The report was received, and explanations called for by A. Iseley, and given by T. J. Kilby, W. B. Wellons, and S. S. Barrett. The report was adopted.

S. S. Barrett nominated W. B. Wellons, for General Agent of the Book Concern, and he was unanimously elected.

On motion, the Convention decided that the Board of Directors should consist of the number five.

On motion of J. W. Wellons, a committee was appointed to nominate suitable persons for Directors. J. W. Wellons, R. Rawles and J. E Smith were appointed the committee of nomination.

On motion of M. B. Barrett, the nomination of a suitable person for Soliciting agent was also referred to the same committee.

The Committee on Religious Exercises reported that they had selected Elder Thomas J. Fowler to preach in the house tomorrow at 11 o'clock, A. M., and Elder M. B. Barrett to preach at the same hour in the grove.

After singing and prayer by Elder G. G. Walker, the Convention adjourned to meet tomorrow morning at 9 o'clock.

Saturday, May 8th, 9 o'clock, A. M

The Convention was called to order, and the roll of delegates being called, a majority answered to their names. Singing and prayer by Elder Thos. Bashaw.

S. S. Barrett called the attention of the Convention to a letter on the table from Elder Joseph B. Hinton, pastor of the Christian Church in Raleigh, N. C., asking that the next meeting of the Convention be held in that city, and offered the following resolution:-

Resolved, That we hold an extra session of the Convention in Raleigh, N. C. on the first wednesday in May, 1860.

W. B. Wellons opposed an extra session of the Convention, and claimed that in case of actual necessity, the plan of organization of the Convention provided for an extra session, at the call of the President, when requested by an annual Conference.

Thos. J. Kilby and M. B. Barrett endorsed the sentiments of W. B. Wellons. S. S. Barrett and A. Iseley advocated an extra session of the Convention.

The vote was taken, and the resolution was lost.

W. N. Bragg inquired if the Convention had the power to select the place for its next meeting. The Chair answered in the affirmative. Thos. Bashaw argued the propriety of leaving the place of meeting to a judicious committee whose duty it should be to give notice of the place in due time.

W. B. Wellons offered the following resolution; Resolved, That the next regular meeting of this Convention be held in the city of Raleigh, or should circumstances be unfavorable to its meeting there, that the President and Vice President of this Convention shall have the power to select some other place.

The resolution was advocated by W. B. Wellons, H. L. Eppes. Moved that the resolution be laid on the table until all the members of the N. C. Conference should be present. The motion was carried.

On motion of W. B. Wellons, Elder Robert Rawles was invited to take a seat in that part of the house allotted to the members of the Convention.

W. B. Wellons then moved that we proceed to procure the names of Life and Annual members to the Home Missionary Society, which was agreed to. S. S. Barrett and R. H. Holland waited on the congregation, and the names of about thirty life members, and about fifty annual members were obtained.

On motion of A. Iseley, the Convention adjourned until 2 o'clock P. M.

In the interval, a sermon of great power and feeling was delivered by Elder Thos. J. Fowler, and was well received by the congregation. Elder M. B. Barrett addressed the colored congregation in the grove.

2 o'clock, P. M.

The Convention met.

A. L. Hill asked for leave of absence during the remainder of the session, which was granted.

The Committee to nominate a Board of Directors and soliciting agents for the Book Concern handed in the following report:-

We, the Committee to nominate a Board of Directors and Soliciting Agents for the Southern Christian Book Concern, present the following:

For Board of Directors:-S. S. Barrett, H. L. Eppes, R. H. Holland, H. B. Hayes, and E. F. Watson.

Soliciting Agents:- Eastern Va. Conference:- M. B. Barrett, Thadeus G. Williams, Edward C. Riddick, James K. Costen, Justin Rawles, John M. Holland, Etheldred Kitchen, Robert Rawles, John T. Harris, Meredith H. Watkins.

N. C. Conference:- A. Iseley, Wm. N. Bragg, Solomon Apple, Thos. J. Fowler, R. D. Jones, J. B. Hinton.

Ga. and Ala. Conference:- John P. O'Kelly, C. C. Barber.

Central Va. Conference:- Peter McCullough.

Missouri Conference:- J. W. Luke, D. McLure.

J. W. Wellons, Chrm.

The report was received and adopted, and on motion of S. S. Barrett, J. W. Wellons and Jubilee Smith were added to the list of soliciting agents.

Money was collected and placed in the hands of the treasurer to purchase a book in which the proceedings of the Convention shall be recorded.

The resolution of W. B. Wellons, proposing that the next meeting of the Convention be held in Raleigh, N. C. was then taken up. W. H. Boykin moved its adoption. J. W. Wellons advocated its adoption. Dr. J. Smith advocated the leaving of the selection of a place to a committee, and though unauthorized by any church in Georgia, to ask for the next meeting in that state, he would prefer that the next meeting should be held there. Thos. J. Fowler endorsed the sentiments of J. Smith. W. H. Boykin advocated the adoption of the resolution.

Thos. J. Kilby moved to amend the resolution by inserting the following after the word "Resolved", so as to make it read thus:-

"Resolved, That the President, Vice President, and Secretaries shall have the power to select the place for the next meeting of the Convention; and that they give notice five months prior thereto through the columns of the Christian Sun.

John W. Hatch opposed the amendment. The vote was taken and the amendment was adopted.

The Committee on Religious Exercises reported that they had selected Elder P. McCullough to preach on Sunday in the morning, and Elder J. Smith in the afternoon in the house; and that they had selected Elder Wm. N. Bragg to preach in the morning, and Elder R. G. Tinnin in the afternoon, at the stand in the grove. ####

Thomas Bashaw presented the following resolution:

Resolved: That this Convention take into consideration the expediency or inexpediency of defining our position as a denomination upon the leading doctrines of the Holy Scriptures, which we claim as the foundation and creed of our church.

The resolution was advocated by its author in a speech of considerable length.

S. S. Barrett asked the mover of the resolution for information on some ~~of the~~ positions taken by him~~self~~ in his speech which was given.

W. B. Wellons offered an amendment to the resolution by striking out all after the word "Resolved", and causing it to read thus:-

Resolved:- That we still adhere firmly and strictly to the leading and fundamental principles, adopted by the Christians at the time of their organization, fifty years ago, viz:- Christ the only Head of the Church; The name Christian, to the exclusion of all party or sectarian names; The Holy Bible, or the Scriptures of the Old and New Testaments, our only creed or confession of faith;

Christian character, or vital piety, the only true Scriptural test of fellowship or church membership; The Right of private judgement and the liberty of conscience, the privilege and duty of all; and any departure from these principles by this Convention, or any other body organized among us, is not only inexpedient, but would be dangerous and hurtful.

W. B. Wellons advocated the amendment, and replied to the arguments of Thomas Bashaw, in favor of adopting articles of faith, and showed that to set forth a declaration of faith would come directly in contact with the established principles of the denomination. Alfred Iseley endorsed the remarks of W. B. Wellons, and stated that the North Carolina Conference, of which he was a member, would not sanction any encroachments upon the established principles of the denomination.

Thomas Bashaw made a reply, which called forth a reply from W. B. Wellons, Jubilee Smith advocated the amendment of W. B. Wellons, and stated that he came instructed by his brethren in Georgia to oppose the introduction of a declaration of faith or a creed in the church. P. McCullough endorsed the sentiments of the last three speakers, and argued against the propriety of departing from established principles. Mills Barrett entered his earnest protest against everything in the form of a creed, and declared that creeds and confessions of faith were evils in the church of Christ. J. W Wellons wished simply to state that he fully endorsed the sentiments contained in the amendment of W. B. Wellons, and would never give his vote to depart from them.

The vote was then taken, and the amendment of W. B. Wellons was adopted without a dissenting voice.

The discussion upon this subject was warm and animated, calling together a large number of hearers, and exciting general interest. It was, however, conducted without personal feeling on either side, and the good feeling existing among the brethren at the close was most satisfactory.

The Convention then gave way for the Home Missionary Society to organize. (####)

After a recess, the Convention resumed its business.

William N. Bragg offered the following resolution, which was adopted.

Resolved, That the heartfelt, and most sincere thanks of this convention be tendered to the brethren and friends of this vicinity, for the very kind and hospitable manner in which they have received and entertained us during the sitting of this Convention.

On motion of S. S. Barrett, W. B. Wellons was appointed to have one (1000) thousand copies of the minutes of the Convention printed in pamphlet form, the expense to be borne by the churches ordering them.

On motion of Thomas J. Kilby, the thanks of the Convention were tendered to the President, and Secretaries for the faithful and prompt manner in which they discharged their duties.

On motion of A. Iseley the Convention then adjourned.

A hymn was sung; prayer was offered by Elder W. B. Wellons, the benediction was pronounced, and thus closed a most harmonious and profitable session of the Southern Christian Convention.

E. F. Watson, Pres't.

A. L. Hill, Secretary,

(N. B. The same remarks will apply here, as at the close of the session of 1856 C. A. A.)

(Note,-The Convention should have met in regular order of time on the first Wednesday in May, 1862, but owing to the war, which was then raging, and to the fact that communication was in a great measure cut off between the different Conferences, it failed to assemble. It at length met again after the close of the war, and the first Wednesday in May, 1866. C. A. A.)

Minutes of the Second Regular Session of the Southern Christian Convention. 1866

Mount Auburn, N. C. May 2nd, 1866.

The "Southern Christian Convention" assembled at this place at 12 o'clock M. today, and was called to order by Rev. Thomas J. Fowler of the North Carolina Conference, he being the oldest Elder in attendance.

The Convention was then regularly organized by choosing Rev. W. B. Wellons of the Eastern Virginia Conference, President for a term of four years, and Rev. C. A. Apple of the North Carolina Conference, as Secretary for a like period.

The President on taking the chair, delivered an address of some length, touching upon the eventful scenes of the past eight years. He spoke feelingly of the terrible ravages of the late war, and paid an eloquent and just tribute to the memories of Elders Barrett and Boykin of the Eastern Virginia Conference, and of Elders McCulloch and Walker of the North Carolina Conference, with others who had died or been killed, since the last meeting of the Convention.

The roll of Conferences was called, and the following answered to their names:-

North Carolina (& Va.) Conference:- Elders T. J. Fowler, J. N. Manning, Solomon Apple, J. W. Wellons.

North Carolina Conference:- Laymen:- Alfred Moring, C. E. Ayscue, W. H. Read, M. C. Winston, J. H. Flemming, C. S. Holleman.

Eastern Virginia Conference:- Elders,- W. B. Wellons.

The Georgia and Alabama, and the Missouri Conferences were entirely unrepresented; and of those Conferences which were represented, only a very small part of the delegation was present.

After the usual religious exercises, the Convention entered upon its regular business.

The President was, on motion, requested immediately to appoint a committee on Religious Exercises. The Chair accordingly announced, Rev. J. W. Wellons, and Bros. W. H. Read, and J. H. Flemming said committee.

On motion, the Rev. Dr. Carter of the Methodist Episcopal Church was invited to sit as an honorary member. Dr. Carter, after being introduced to the body, took his seat among the members of the Convention.

On motion the Convention determined to meet at 9 o'clock A. M., each day, and continue in session untill half past 11 o'clock A.. M., and then adjourn until 2 o'clock P. M. for Religious Exercises and refreshment.

The Executive Committee of the North Carolina Conference stated that they had chosen Rev. C. A. Apple of their Conference, to supply a vacancy in their delegation, and requested that he might be admitted a member of the Convention during its present session, as a representative of the North Carolina Conference.

On motion, this request was granted, and Elder Apple was admitted accordingly.

A petition was received from the "Central Virginia Christian Conference", asking admission into the Convention. The Convention, after suitable inquiry, agreed to the terms of the petition, and the"Central Virginia Conference" was unanimously received.

The Committee on Religious Exercises announced that they had selected Rev. Solomon Apple to preach tomorrow at 11 1/2 o'clock A.M

The Convention then adjourned to meet tomorrow morning at 9 o'clock. The Benediction was pronounced by Rev. Solomon Apple.

Thursday, May 3rd, 9 o'clock A. M.

The Convention met pursuant to adjournment, and was called to order by the President.

Reading of the Scriptures, singing, and prayer by Rev. J. N. Manning.

The minutes of yesterday were read and approved.

Rev. Solomon Apple offered the following resolution:-

Resolved,-That the Convention will proceed to its business, with the present number of members in attendance.

It was stated, in explanation of the resolution, that, under present circumstances, a larger number could not be hoped for at any early day, and that the wants of the Church at large were so pressing as to demand immediate attention.

On the question of the resolution, S. Apple called for the ayes and naes; the call was sustained, and the result was as follows:-

Ayes:- T. J. Fowler, J. N. Manning, S. Apple, J. W. Wellons, C. A. Apple, A. Moring, C. E. Ayscue, W. H. Read, M. C. Winston, J. H. Fleming C. S. Holleman, W. B. Wellons.- 12.

Noes:- None.- So the resolution was unanimously adopted.

J. N. Manning then introduced the following preamble and resolution:-

Whereas, The Principles of the Christian Church are imperfectly known to the world at large, and can only be said to exist in a verbal form; and whereas, the government of the church is incomplete, being a mere general outline; not entering into many particulars which are essential to a thorough form of organization; therefore ,

Resolved: That this Convention will enter into the consideration of such measures as may tend to promote these ends, by reducing the

general distinguishing features of the Christian Church to a written form, embodying a declaration of its principles, form of ecclesiastical government, and mode of worship, with the usual forms by which the ordinances of the church are celebrated.

This resolution was the cause of considerable discussion. The subject was earnestly and fully entered into by W. B. Wellons, S. Apple, T. J. Fowler, J. N. Manning and others. After discussion the vote was taken, and the preambles and resolution were adopted.

The Convention then adjourned to meet at 2 o'clock P. M.

Afternoon Session; 2 o'clock, P. M.

The Convention met pursuant to adjournment, and was called to order by the President.

Rev. J. N. Manning brought forward a written paper setting forth the Principles and Government of the Christian Church, together with a Directory for Religious Worship, and submitted it for the consideration of the Convention, in accordance with a previous resolution.

(This document, consisting of more than one hundred pages, is too long to be inserted here. A brief description will suffice. The Declaration of Principles merely contains in a written form X those distinguishing tenets, which have always been held by the Christians in the South. It is expressed as nearly as possible in Scripture language, and has copious notes on each page, referring to those passages of Scripture upon which the principles are founded. No decision is made of those points which are in dispute among evangelical Christians. The Form of Government enters with a greater minuteness into particulars than any previous form has done, reducing to order that which has heretofore been somewhat confused, and giving in a written form that which was merely traditional. The Religious Directory includes forms for public worship, baptism, the Lord's Supper, Matrimony, and burial service.-Sec?)

J. W. Wellons moved to refer the papers to a committee. After some discussion; the motion was lost.

S. Apple moved that the papers be read by the general divisions, each division separately. The Motion was agreed to.

The first part, embodying the Principles of the Church was then taken up and read. This part was laid on the table.

The second part embodying the Government of the Church, was taken up, read, and likewise laid upon the table.

The third part, comprising the Religious Directory, was taken up and disposed of in the same manner.

The first part was again taken up for consideration. The merits of this part were discussed at length by Elds. Manning, Apple, Wellons, and others.

Pending the discussion, the Convention adjourned to the usual hour tomorrow. Singing by the President, and benediction by Eld. Thos. J. Fowler.

Friday, May 4th, 9 o'clock, A. M.

The Convention met pursuant to adjournment, and was called to order by the President.

Singing and prayer by Rev. E. W. Beale.

The minutes of yesterday were read and approved.

The Executive Committee of the North Carolina Conference stated that Eld. E. W. Beale of their Conference had not arrived, and desired the Convention to admit him to supply a vacancy in their delegation in the same way as in the case of Eld. C. A. Apple.

To this request the Convention agreed, and Eld. Beale was accordingly admitted.

The unfinished business of yesterday, being the consideration of the first part of the papers introduced by Rev. J. N. Manning, setting forth the principles of the Christian Church, was then taken up.

After a thorough discussion, the Convention adopted this part as a whole, with the understanding that it shall be hereafter ~~be~~ referred to a special committee for revision.

Several amendments were offered to the first part, which were referred to the committee of revision.

The Second part of the papers before the Convention, embodying the Government of the Church, was then taken up, and after discussion, was referred to the committee of revision, the Convention adopting this part as a whole, with the understanding that the committee shall make such alterations of a minor character, as shall seem to them best suited to the wants of the Church.

The Committee on Religious Exercises announced that they had chosen Rev. C. A. Apple to preach today at half past eleven o'clock.

The Convention then adjourned to m et at 2 o'clock, P. M.

Afternoon Session, 2 o'clock, P. M.

The Convention met pursuant to adjournment, and was called to order by the President.

The Third Part of the papers introduced by Eld. J. N. Manning, embodying the Religious Directory, was then taken up.

After discussion this part was ~~XXXXXXXXXXXXXXX~~ also adopted as a whole, and referred to the Committee of Revision for corrections and additions.

Rev. Solomon Apple introduced the following resolution:-

Resolved:- That the action of the committee appointed to revise the Declaration of Principles, Improved Form of Government, and Religious Directory, adopted by this Convention shall be final, and that the work, when so revised, shall be considered as the act of this body, and shall bear with it all the power which this Convention may have the authority to bestow.

The resolution was agreed to.

On motion the Convention determined that the Committee of Revision shall consist of five members.

On motion of Rev. J. N. Manning, Rev. W. B. Wellons was chosen chairman of the above named committee.

On motion the President was requested to appoint the remaining members of the Committee.

On motion, the Chairman of the committee was instructed to invite each Conference, composing the Convention, to send a delegate to confer with said committee on the subjects which may be brought before them.

On motion, Bro. Alfred Moring was chosen Treasurer of this Convention for a term of four years.

The Committee on Religious Exercises announced that Rev. E. W. Beale would preach tomorrow at 11 1/2 o'clock, A. M. in the house and Rev. J. N. Manning would preach, at the same hour, to the colored congregation in the grove.

Rev. J. N. Manning introduced the following preamble and resolution:-

Whereas, The press upon which the "Christian Sun" was printed and all the fixtures connected therewith, as well as everything belonging to the "Southern Christian Book Concern" were destroyed by the Federal army during the late war; and Whereas, It is absolutely necessary for the success of our glorious cause, that our Denominational Organ should be resussitated, and that we furnish our people and the public with wholesome religious reading matter, therefore

1. Resolved, That the members of our church and the friends there of throughout the Southern States, be requested to contribute at least (50) fifty cents each to the objects here mentioned, and that the amount be forwarded as soon as possible to the Treasurer of the Convention.

2. Resolved, That all the ministers of the respective Conferences and the members of the Convention, be requested to act as agents, and to collect immediately as much as possible, and to forward the amounts in the safest and most expeditious way to the Treasurer of the Convention, that the publication of the "Christian Sun" may be resumed at as early a day as is practicable.

The preamble and resolutions were explained and enforced at some length by Elder Manning, after which they were adopted.

Rev. J. N. Manning introduced the following resolution, which was agreed to:-

Resolved, That all the members and friends of the Christian Church be requested to contribute at least ten (10) cents each for every year after the present, the money to be applied to the use of the Convention, and that the ministers of the Christian Church are hereby authorized to act as agents for the collection of these funds, and that they pay them over to the Treasurer of this Convention.

Eld. Manning also introduced the following resolution, which was adopted:-

Resolved, That a committee of three be appointed on Publications, whose duty it shall be to arrange for the publication of the "Christian Sun", and do what may be necessary to furnish the Denomination with a weekly religious paper, as an organ of this Convention; and that they also prepare for the publication of the Declaration of Principles and Form of Government of the Christian Church, and that the Treasurer be instructed to furnish this Committee, as far as he may be able, with the necessary means for the execution of the aforesaid purposes.

On motion Rev. J. N. Manning was appointed Chairman of the above named committee, and Rev. W. B. Wellons and Bro. Alfred Moring were chosen as members of the committee.

The Convention then adjourned to meet on tomorrow at the usual hour.

Singing and benediction by Rev. J. W. Wellons.

Saturday, May 5th, 9 o'clock, A. M.

The Convention met pursuant to adjournment, and was called to order by the President.

Reading the Scriptures, singing, and prayer by Rev. C. A. Apple.

The minutes of yesterday were read and ~~APPROVED~~, with some slight amendments, approved.

Bro. Alfred Moring, who was chosen on yesterday, a member of the Committee on Publications stated that he could not conveniently act, and asked to be excused from serving. Bro. Moring was accordingly excused, and ~~HEX~~ Bro. William H. Read was chosen to fill his place.

The President then announced as the remaining members of the Committee to revise the "Declaration of Principles, Etc.?": J. N. Manning, Solomon Apple, Alfred Moring, and Thomas J. Kilby.

On motion of C. A. Apple, the Convention then went into the consideration of the propriety of publishing a Hymn Book. After considerable discussion by C. A. Apple, S. Apple, J. N. Manning, W. B. Wellons, and others, the subject was referred to the committee on Publications.

On motion the Convention went into consideration of the propriety of holding an extraordinary session.

J. N. Manning moved that the Convention assemble in extraordinary session on the first Wednesday in May next.

Pending the discussion, the Convention adjourned to meet at 2 o'clock, P. M.

Afternoon Session, 2 o'clock, P. M.

The Convention met pursuant to adjournment, and was called to order by the President.

The pending question, being Eld. Manning's motion in regard to an extraordinary session of the Convention, was then taken up.

An amendment was offered by Rev. J. W. Wellons, which was not agreed to.

The original motion then passed.

On motion the Chair was requested to ap oint a committee of three to select a suitable place for the next meeting of the Convention. The Chair appointed J. N. Manning, E. W. Beale, and M. C. Winston.

The Committe on Religious Exercises announced that they had chosen Rev. W. B. Wellons to prech tomorrow at 11 o'clock A. M. in the house, and Rev. Solomon Apple at the same hour in the grove, and that Rev. J. N. Manning would preach in the house at 2 o'clock P. M., and Rev. W. B. Wellons at the same hour in the grove.

The Committee appointed to select a suitable place for the next meeting of the Convention, reported that they had chosen Graham, Alamance, Co., N. C.-- After some suggestions from the brethren and friends at Mount Auburn, the Convention refused to concur in the report.

On motion, the Convention determined to hold its next (extraordinary) session at Mount Auburn.

C. A. Apple introduced the following resolution:-

Resolved, That the sincere and cordial thanks of this body, be, and are hereby tendered to the kind friends of Mount Auburn and vicinity for their very hospitable treatment of the members of the Convention.

The resolution was unanimously agreed to, and the members of the Convention XXX testified their full appreciation of the sentiments contained in the resolution by rising, in a body, to their feet.

The Secretary was instructed to procure a suitable book for recording the proceedings of the Convention?

On motion, the thanks of the Convention were tendered to its officers for their prompt and faithful performance of their duties.

After singing and prayer by the President, the Convention adjourned to meet in extraordinary session at Mount Auburn, Warren Co., N. C. on the first Wednesday in May, 1867.

W. B. Wellons, President.

C. A. Apple, Secretary.

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(Note. In the Improved Form of Government the name, "Southern Christian Convention", was changed to "General Convention of the Christian Church," which name and style will hereafter be used.XX Secretary)

PROCEEDINGS of AN EXTRAORDINARY (a CALLED) SESSION of THE GENERAL CONVENTION OF THE CHRISTIAN CHURCH, HELD at Mt. AUBURN WARREN CO., N. CAROLINA,
MAY 1st, 2nd, 3rd, and 4th, 1867.

MINUTES.

Mt. Auburn, N. C. Wednesday,
May 1st, 1867.

The "General Convention of the Christian Church" met in extraordinary session at this place at XXXXXXX 8 o'clock P. M. today, and was called to order by Rev. W. B. Wellons, the President.

The Secretary, Rev. C. A. Apple was in his place.

The roll of Conferences was then called, and the names of members recorded with the following result:-

N. C. & Va. Conference:- Elders.- Thomas J. Fowler, J. N. Manning J. N. Ferrell, P. W. Allen, W. S. Long, Alfred Apple, Solomon Apple, Jas. W. Wellons, A. G. Anderson.

Do. Laymen:- J. S. Turrentine, Alfred Moring, Wm. H. Read, C. S. HollemanX, John H. Fleming, Wm. K. Martin, M. C. Winston, Henry Marshall.

Eastern Va. Conference. Elders. Thos. W. Joyner, W. B. Wellons.

Do. Laymen :- A. L. Hill, Irvin W. Duck, Josiah P. Gay, Jos. King.

Central Va. Conference. Unrepresented.

Georgia Conference :- Not represented.

Missouri Conference :- Not represented.

Tennessee Conference:- Not represented.

After enrolling members' names and ascertaining that a quorum was present, the Convention spent half an hour in religious exercises, which were ~~lead~~ conducted by the President.

The Minutes of last session were read and approved.

On motion of A. L. Hill, Rev. E. W. Beale of the N. C. Conference was invited to a seat as a deliberative member of the Convention.

On motion, the Chair was requested to appoint immediately a committee on Religious Exercises, The President appointed Jas. W. Wellons, J. H. Fleming, W. H. Read.

A. G. Anderson moved that the Convention meet at 8 o'clock A. M., each day, which motion, after some discussion, was withdrawn.

On motion the Convention determined to meet promptly at 9 o'clock A. M. each day, and adjourn at half past 11 o'clock, A. M. for Religious services and refreshment, meet promptly again at at 2 o'clock P. M., and adjourn at will, spending twenty five minutes each morning in religious exercises.

J. N. Manning introduced the following resolution which was adopted:-

Resolved :- That a special Committee of five be appointed on Finance, whose duty it shall be to report to the Convention, at its present session, the probable amount of money necessary to revive our suspended Enterprises, the resources of the church, and its ability to meet the urgent demands of the Denomination, and to report also a judicious plan for raising means to meet the pressing wants of the church.

The Chair appointed, J. N. Manning, A. G. Anderson, A. L. Hill, A. Moring, I. W. Duck, as a Committee in accordance with the above resolution.

On motion, the Chair was requested to appoint a standing committee of three on Schools and Colleges.

J. N. Manning offered the following resolution, which was adopted

Resolved:- That the Chair be requested to appoint a standing committee on Home Missions, who shall be instructed to report to the next meeting of the Convention, a plan for the support of Home Missions.

W. S. Long introduced the following resolution, which was agreed to:-

Resolved:- That a committee of three be appointed to examine the records of this Convention from 1856 to the present time, and report to this body.

The Chair appointed, in accordance with the above resolution, Sol. Apple, Thos. J. Fowler, J. P. Gay.

The Committee on Religious exercises reported that Rev. J. N. Manning would preach the usual Conventional sermon, on tomorrow at 11 1/2 o'clock, A. M.

On motion, the Convention adjourned to meet at the appointed hour tomorrow.

Religious services by Rev. Sol. Apple.

Thursday, May 2nd, 9 o'clock, A. M.

The Convention met pursuant to adjournment, and was called to order by the President.

Religious Services were conducted by Rev. Thos. J. Fowler.

The President then addressed the Convention at some length, setting forth the more prominent objects for assembling the present extraordinary session of the Convention.

The minutes of yesterday were read, and with some slight amendments, approved.

The Chair announced as the Committee of Schools and Colleges, J. N. Manning, Jos. King, C. A. Apple.

Also as the Committee on Home Missions, Solomon Apple, Wm. S. Long, J. W. Wellons.

The Board of Publication made the following report, which was received and adopted:-

REPORT.

The Board of Publication report; That owing to the want of means they have been unable to put to press any work of a denominational character since the last meeting of the Convention. It was then expected that the Declaration of Principles, Form of Government, and Directory for Religious Worship, adopted by this body with such marked approbation; would be published within a few months at least, and that the Christian Sun would be immediately revived, but the necessary funds which all hoped would be placed at the disposal of the board, were never raised, owing in part to the poverty of our people, but chiefly to the apathy and inactivity of the agents appointed. We were therefore unable to do anything.

Rev. W. B. Wellons, a member of the Board, proposed to publish on his own responsibility a paper in the interest of the denomination, if we would allow him to use the name of the "Christian Sun". Bro. Wellons, having long edited the denominational organ, and being well and favorably known throughout the country as an able and effective writer; the Board thought it greatly to the advantage of the church to accept this generous offer. But it was not until the first of February last, that the necessary preparations could be made for the issue of the paper. Since that time, it has appeared regularly every week, and is as fully devoted to our cause as the most fastidious could desire. The understanding betw en the Board of Publication and Rev. W. B. Wellons is that he use the name of the Christian Sun until sufficient means be placed at the disposal of the Board to enable them to publish the denominational organ without embarrassment, or until the Convention may order otherwise.

In addition to the works here mentioned, the denomination is greatly in need of a hymn book, many of the churches being almost without any; also a number of tracts, to bring our cause prominently before the people is much to be desired. We need also a comprehensive history of the Church, giving a faithful account of our origin, and progress down to the present time. No such work is extant.

We must continue to suffer, and remain measurably unknown to the world until these works are given to the public.

We advise that some effective plan be immediately adopted to raise funds for the support of this enterprise.

Respectfully submitted,

J. N. Manning, Chm.

The Convention then adjourned to meet at 2 o'clock P. M.

Afternoon Session, 2 o'clock, P. M.

The Convention met pursuant to adjournment, and was called to order by the President.

(During the interval an able discourse, in explanation of the principles of the Christian Church, was delivered by Rev. J. N. Manning.)

The Committee on Religious Exercises reported that they had chosen Rev. A. G. Anderson of the N. C. Conference to preach tomorrow at half past 11 o'clock, A. M.

The Committee on Fanance made the following report:-

Report.

The Committee on Finance beg leave to report agreeably to instructions from your body:-

That the probable amount of money necessary to revive our suspended enterprises, so as to make them in every way effective will be difficult to raise under the present impoverished state of the church. But we think that a sufficient amount may be raised to place some of our Enterprises in a flourinhing condition, and all might be put in operation to a limited extent.

We estimate that our Publishing Enterprise needs at this time about ten thousand ($10,000.00) dollars to give it efficiency and complete success.

And that for the purposes of Education, we need about fifty thousand ($50,000.00) dollars; and Home Missions, about ten thousand ($10,000.00) dollars,- making seventy thousand ($70,000.00) dollars for these enterprises in all. This sum we cannot raise now, though the people might do so in a short time, as we will presently show. But while this amount is needed, we may succeed very well with much less. We may,however, expect our suscess to be very much in proportion to the amout of means at our command. We think it unnecessary, at this time, to go into any detail to show haw any amount of money ought to be expended in the revival and support of any of our Enterprises. We would merely state that for the publication of our Declaration of Principles, Improved Form of Government, and Directory for Religious Worship, a Hymn Book, and a Church Organ, we must have very soon about three thousand ($3,000.00) dollars, or suffer. These are works of absolute necessity, and without them we will hurry to a fearful crisis. Could these works be published, others matters might be deferred awhile.

Your Committee was also directed to inquire into the resources of the church, and its ability to meet the pressing wants of the Denomination. We would state that the resources of the church are quite sufficient and equal to any demand, notwithstanding the poverty of our people. The communicants in the North Carolina, and Eastern Virginia Conferences number over six thousand, to say nothing of the other Conferences in the Southern States. Allowing each member to be worth only five hundred ($500.00) dollars, the aggregate value of property belonging to church members would reach the large sum of three millions ($3,000,000.00) dollars. And if each one were willing to contribute annually to the support of the cause one half of one per cent upon the value of his property, much less than he will have to pay the civil government, we would receive into the Treasury every year fifteen thousand ($15,000.00) dollars, a sum more than sufficient for all the purposes of the church, were we twice as large as we are; and

which would, in less than half a century, place us ahead of all other denominations in the country united.

But we cannot hope for half this amount. The amount of money in circulation in the Southern States, not being equal to commercial purposes we cannot procure as much as we otherwise could. It is therefore useless to request more than will probably be contributed, however pressing our wants may be; otherwise we might make calculations which would prove deceptive.

We think that you may justly and safely call upon the churches for an annual contribution of one thousand ($1000.00) dollars, to continue until the next meeting of your body. And by your instructions, we submit the following plan ~~XXXXX~~ by which to raise the amount, viz:-

Appoint a committee to apportion the amount among all the churches, belonging to the "North Carolina and Virginia" and "Eastern Virginia" Conferences, according to their ability to pay, that the burden may rest equally upon all. The amount to be raised in any way the churches may designate, but some minister, or member of the church, should be designated by name, and appointed to present the claim to the church, to receive the amount, and pay the same to the Treasurer of this Convention, at or before, the meetings of the Annual Conferences each year.

Respectfully submitted,
J. N. Manning, Chrm.

This report was freely and fully discussed by Bros. Manning, Anderson, Martin, S. Apple, A. Apple, Moring, and others, after which it was received and adopted unanimously by a rising vote.

C. A. Apple introduced the following resolution which was agreed to:-

Resolved:- That the chair be requested to appoint a committee of five members, who shall constitute a Board of Finance and shall execute the plan proposed by the Special Committee of Finance, and shall make such other arrangements to supply the financial wants of the church as are required in our Improved Form of Government.

J. N. Manning offered the following resolution, which was agreed to:-

Resolved :- That a special committee be appointed on Boundary Lines, whose duty it shall be to report to this body at its present session, suitable lines for the boundaries of the "North Carolina and Virginia" and "Eastern Virginia" Conferences.

The Committee on Revision made the following report which was received and adopted:

Report.

The Committee on Revision, appointed at the last meeting of the Convention to revise and harmonize the Declaration of Principles, Improved form of Government, and Directory for Worship, met a few weeks after the adjournment of the Convention, and read carefully the whole production, and found it necessary to make only a few verbal changes in order to harmonize amandments which had been made to the original paper. The careful reading which we gave it was convincing to us that few productions ever emanated from any of the Councils of the Church which showed so much thought, system in its arrangement~~s~~, and clearness in its statements. We have only to express the hope that it may soon be put to press and given to the public. We believe its publication will mark a new era in

the history of the Christian Church in the Southern States.

W. B. Wellons, Chrm.

The Chair announced as the Committee on Boundary Lines, J. N. Manning, A. Apple, Thos. W. Joyner, Jos. King.

The Convention then adjourned to meet at the usual hour tomorrow.

Religious Exercises by Rev. Alfred Apple.

Friday May 3rd, 9 o'clock, A. M.

The Convention met pursuant to adjournment, and was called to order by the President.

Religious services were conducted by Rev. P. W. Allen.

The Minutes of yesterday were read and approved.

The Committee, appointed to examine the records of the Convention, made the following report, which was received and adopted:

Report.

We, the Committee appointed to examine the record of this Convention from the year 1856 to the present time, beg leave to report:-

That, after a careful examination of the book now in the hands of the Secretary, we find that the proceedings of this Convention have been correctly recorded.

Owing to some cause unknown, the former written record of the Convention has been lost, and the proceedings of the sessions of 1856 and 1858 are believed only to have existed in a printed form when the present Secretary was chosen to office. This officer has procured a suitable book, and has collected and recorded the proceedings in the most accurate manner possible. We recommend that the Convention endorse the proceedings of these two sessions as thus recorded by the Secretary, making the book, as it is now written, the authentic record of your body.

Respectfully submitted,

Solomon Apple, Chrm.

On motion of Solomon Apple the Chair was requested to appoint a Committee of three to select a suitable place for the next meeting of the Convention.

The Chair appointed Solomon Apple, I. W. Duck, H. Marshall.

A motion was made to adjourn which was rejected.

On motion the Convention went into the consideration of the subject of Sabbath Schools.

Interesting remarks were made on this subject by Revs. Bros. S. Apple, W. S. Long, A. G. Anderson, J. N. Farrell, and W. B. Wellons.

The Convention then adjourned to meet at 2 o'clock, P. M.

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2 o'clock, P. M.

The Convention met pursuant to adjournment, the President in the Chair.

The Committee, appointed to locate the next meeting of the Convention, made the following report, which was received and adopted:

Report.

The Committee, to whom was referred the subject of selecting a suitable place for holding the next meeting of the Convention, beg leave to report:-

That after a free and full interchange of views on the subject, they have deemed it proper to recommend that our next Convention be held in the bounds of the Eastern Virginia Conference, and that that Conference have the privilege of designating the particular locality.

Respectfully submitted,
Sol. Apple Chrm.

The Committee on Boundary Lines made a report, which after discussion and explanation, was referred back to the committee for amendments.

W. S. Long offered the following resolution:-

Resolved, That when this Convention shall adjourn, it will do so to meet again on the first Friday in May, 1870.

After much discussion, and the offering of several amendments, which were rejected, the resolution was agreed to.

S. Apple offered the following resolution, which ~~which~~ was adopted:-

Resolved:-That the President of this Convention be requested to correspond with some of the most prominent ministers of the Deep River Valley Conference acquainting them with the action of this Convention, asking their coöperation, and requesting them to represent themselves in the next session of this body.

The Committee on Boundary Lines again reported as follows:-

Report.

The Committee on Boundary Lines for the "North Carolina and Virginia" and "Eastern Virginia" Conferences beg leave to report as follows:-

Your committee met with much difficulty in the outset in determining lines suitable for these Conferences.

We thought it best to make some natural or permanent line a boundary. We have therefore followed a river, mountain range, county line, state line, or rail-road, though this will necessarily render a small part of the boundary line very crooked, and throw the Conferences into an undesirable shape. In following the objects mentioned for boundary lines, the chief difficulty met with consists in necessarily leaving some churches which may justly be considered as belonging to one Conference in the bounds of another Conference. We think, however, that a remedy may be found; as the principles of the church are the same in all the Conferences. The Church may agree to unite itself with the Conference within whose bounds it may exist, or the Conference or General Convention may allow such Church to continue its connection with another Conference though not located within its bounds.

This informality will doubtless not continue very long.

We suggest the following as the boundary of the "North Carolina and Virginia" Christian Conference, viz:

The Cape Fear river from its mouth to the city of Fayetteville, then by the Fayetteville and Coalfield Railroad to the Chatham County line, then west by said line to Randolph County line, then north, by last named line, to Guilford County line, by this line westto the North Carolina Central Rail-Road, thence by said Rail Road South west to South Carolina State line, by South Carolina line

west to the Georgia State line, by Georgia line west to Tennesee State line, thence North East by said State line to the Virginia State line, thence East by the Virginia line to the top of the Blue Ridge Mountains, thence by the Blue Ridge to James River, thence by James River to Richmond, thence by the Richmond and Petersburg Rail-Road to Petersbug, thence by the Petersburg and Weldon Rail-Road to Weldon on the Roanoke River, thence by the Roanoke River to the Sea Coast, and thence by the Sea Coast to the beginning.

The following we suggest as the boundary of the "Eastern Virginia" Christian Conference, viz:-

To be bounded in the the South and Southwest by the "North Carolina and Virginia" Conference; on the West and North west by the Blue Ridge Mountains to the Maryland State line, on the North and North East by the State of Maryland, and on the East by the Atlantic Ocen.

The cities of Richmond and Petersburg, including Manchester, to belong to the "Eastern Virginia" Christian Conference.

Respectfully submitted,
J. N. Manning, COMMITTEE.
Joseph King,
Alfred Apple,
Thos. W. Joyner.

After some discussion, the above report was received and adopted.

The Chair then announced the following as the committee to constitute the Board of Finance:- J. N. Manning, Alex Savage, Wm. Eley Jos. King, C. A. Apple.

On motion of J. N. Manning the name of the President of this Convention was added to the Board.

The Convention then went into committee of the whole on the subject of a Hymn Book. Bro. Jno. S. Turrentine in the chair.

After a free and full discussion, the Committee of the whole, rose and reported progress on the matters brought before them.

The Committee on Religious Exercises announced that Rev. W. S. Long would preach tomorrow at 11 1/2 o'clock A. M. in the house, and that Rev. Thos. W. Joyner would preach at the same hour in the grove, also that Rev. E. W. Beale would preach in the house in the afternoon.

C. A. Apple offered the following resolution which was adopted:

Resolved:- That this Convention appoint a committee of three to prepare an address on the subject of Sabbath Schools, giving information as regards books, Sabbath School papers, and such other matters as may seem most appropriate, and publish the same, by permission of the Editor, in the columns of the "Christian Sun".

The Convention then adjourned to meet at the usual hour tomorrow.

Religious Services by Rev. Wm. S. Long.

Saturday, May, 4th, 9 o'clock, A. M.

The Convention met pursuant to adjournment, and was called to order by the President.

Religious services were conducted by Rev. C. A. Apple.

The minutes of yesterday were read and approved.

C. A. Apple introduced the following resolution, which was unanmously adopted:-

Resolved:-That the most sincere thanks of this body, be, and are hereby tendered to the kind friends of Mount Auburn and vicinity, and also to the excellent pastor at Mount Auburn, Rev. James W. Wellons, for their very cordial and hospitable reception of the members of this Convention.

The Chair announced, as the committee to prepare an address on Sabbath Schools, in accordance with a resolution passed on yesterday; C. A. Apple, Wm. S. Long, Jos. King.

The Committee on Religious Exercises announced that there would be three ~~XXXXXXXX~~ sermons on tomorrow,(Sunday), viz:- Rev. W. B. Wellons to preach in the church at 11 o'clock, A. M., and Rev. A. Apple at the same hour in the grove; and that Rev. C. A. Apple would address the Congregation in the church in the afternoon.

On motion of J. N. Manning, the thanks of the Convention were tendered to its officers for their faithful performance of duty.

After joining in a parting hymn,during which much good feeling was manifested, and receiving the benediction, which was pronounced by the President, the Convention adjourned to meet on the first Friday in May, A. D. 1870, at such place as may be designated, with in the bounds of the Eastern Virginia Conference.

W. B. Wellons, President.

C. A. Apple, Secretary.

Education in the Christian Church South.

The ministers who withdrew from the Baltimore Conference of the Methodist Episcopal Church in 1792 and later organized the Christian Church in the South were educated men for their day, as their writings will show. However, many of these did not believe that the church had any part in education. They believed that God sent out preachers to build up a pure and simple hearted people, and that it was the province of gentlemen to attend to educating the youth of the land.

At first the Christian ministers went hither and thither preaching and making converts, and urging all the followers of Christ to unite on their platform, the Bible, but they seemed to fear organized effort in any direction. They did not seem to look into the future or to anticipate the needs of the church of tomorrow. The idea of beginning a new organization did not seem to enter their minds.

In addition to this, they made the common mistake of considering things which they found co-existing as related to each other as cause and effect. They saw a professional education and salaried settlement of the prevalent ministry, associated with a spirit of intolerance, sectarian bigotry, and religious apathy. They mistook the former to be the cause of the latter, and often denounced both reliance on professional education and stipulated salaries as cutting the nerve of spiritual power and success in winning souls to Christ., Thus, along with their consecrated zeal, their earnest application to Bible truth, their success in winning souls to Christ, who had not been touched by the old method, and their broad charity among those who were real believers, they did not spare the shafts of sarcasm against the educated "hirelings" "hirelings" who enjoyed the fat places and popular esteem, who

stood in their way, and these ministry was bare of results. In spite of the fervor of their zeal and the splendor of their immediate success, the disastrous results of this mistake lingered long after them, and this has been difficult to overcome, or to outgrow. This has been the drawback to their successors throughout the history of the denomination.

In the records of the conferences which we have examined, there is no mention made of education for the laity or the ministry in the early days of the denomination. No private school conducted by a member of the Christian Church was recommended. Thus, up to the year 1830 at least, the Christians, as a denomination, had taken no cognizance of education, but during that year the North Carolina and Virginia Conference had a committee on education. Soon thereafter we are informed that interest began to be aroused.

The pioneer in religious education in the Christian Church, South, was Rev. Daniel W. Kerr who was a scholar of rare attainments for that day, and a successful and widely known teacher. In 1826 the Wake Forest Grove Academy, situated on the Oxford Road about twelve miles from Raleigh, N. C., was incorporated with Rev. Daniel W. Kerr as principal. Twelve years later he was principal of Junto Academy, formerly called Mount Pleasant, which was incorporated in 1838. This school was located in Orange County, N. C. about three hundred yards from the present site of Mount Zion Christian Church, founded by Elder Kerr while teaching there.

The academy, which was located on Kerr's own farm, in his front yard in fact, consisted of three log cabins. The central one, a one room frame building 24x32 was used for recitation purposes. The two on either side were dormitories for boarders, one for young men and the other for young women. In 1842 there were about 50 students there. Soon after the date the school was moved

by a fire, and then a new house was built, and the name was changed from Junto to Mount Zion Academy. The curriculum offered prepared for any college or university, and its advertisements boldly declared that it was a non- sectarian school, which gave strict attention to moral as well as intellectual training. In May 1841, Elder Kerr stated in a letter that there was "in this section (Mt. Zion neighborhood) a strong and tremendous combination of sectarian bigots to prostrate my academy, and they are using every means in their power, except those of openness and truth, for the accomplishment of their nefarious purpose."

In 1849, or before Elder Kerr removed the Junto (Mt. Zion) Academy to Hillsboro, North Carolina where he taught a male academy until his death the next year. With him his school died.

The next pioneer in the field of church education for the Christians, was Rev. John R. Holt, who about 1837 established a private school in the southern part of what is now Alamance County, North Carolina. He continued this for two or three years. Then about 1840 he moved to the vicinity of New Providence Christian ~~ch~~ church, a mile or so north of Graham, North Carolina, now the County seat of Alamance County. Here he taught school for two years in a building that stood near the site of the present church. In 1845 he reppened his school, which had been closed for three ~~yr~~ years, in the same place. In 1848 he moved his school to Graham. Here he taught with little intermission for nine years. In 1849 we find that the subject of education in the Christian Church had become a burning question.

It was during this period that Graham Institute was established, largely by him as a school for the Christians. We may say that this was the first strictly church school of the Christians in the South. Elon College is the outgrowth of this school, and we

might say that this marks the real beginning of church education among us as a denomination. We will look at this more carefully.

At the North Carolina and Virginia Conference at Mark's Chapel, Chatham County, North Carolina, in October, 1849, a letter was received from the church at Union (Alamance) suggesting the propriety of establishing a seminary of learning at the town of Graham. This suggestion was referred to a committee of six, with Rev. John R. Holt as chairman. Upon a recommendation of this committee, the conference appointed a standing executive committee of ten, Rev. John R. Holt, chairman, to mature some plan by which might be erected within the bounds of the conference, an institution for the promotion of general education; and also to afford facilities to young men expecting to engage in the gospel ministry to prepare for that important work.

This committee, a year later, at the conference held at Union (Alamance) had begun the construction of a school building at the town of Graham, and had named the new institution, Graham Institute. This conference passed a resolution authorizing the committee to employ a traveling agent, to solicit donations for the completion of Graham Institute, and for the promotion of education generally among the Christian churches, South. The building erected was a two story brick structure, in which was kept up a school with intermissions now and then, till 1890, when the new school, then known as Graham Normal College, was transferred to the plant six miles west and the name changed to Elon College.

Rev. John R. Holt remained at the head of Graham Institute until 1857. From July 1852, the date Graham Institute opened, till 1860 there matriculated a great young men who became bright and shining lights in the Christian denomination, and were the guardians of her interests during the

of her interests during the fearful war [illegible] follow. [illegible] may be mentioned Revs. [illegible], [illegible] [illegible] and twelve others from [illegible] one time in January 18[illegible], while Rev. [illegible], the [illegible] the builder of Elon College was one of Holt's students. Rev. John R. Holt occupies the place as the real founder of the only school the Christian Church in the South has today.

In 1857 the school was chartered by the North Carolina Legisla-ture as Graham College, and Rev. [illegible], of Antioch Col-lege, Ohio, was elected president. [illegible] co-educational. In 1859 at the General Convention at [illegible] Chap-el, [illegible] County, Virginia, Graham [illegible] under the care of a a board chosen by the convention, and plans were ma-tured to increase the stock to [illegible]. The school grew rapidly in public favor until the Civil War in 1861. While [illegible] struggle was in progress, [illegible], belonging to it, [illegible] and [illegible]-verted the proceeds into Confederate [illegible]. At the close of the war these bonds were worthless. [illegible] only [illegible] [illegible] [illegible] out of existence.

Owing to the prominent place occupied by Rev. John R. Holt in the educational life of the Christian Church, South, we must no-tice his work after leaving Graham Institute. He lived [illegible] years after leaving Graham in 1857. He taught first at [illegible] Academy, Chatham County, North Carolina, where he taught for two years. Then he moved to the neighborhood of [illegible]'s Chapel near [illegible]sboro, North Carolina, where he remained until the close of the Civil War. About 1866, possibly 1867, he moved to the vicinity

of Hobbs's Mill in Randolph County, North Carolina, and [illegible] principal of Shiloh Academy [illegible] school [illegible], [illegible] Lower. The school was in the bounds of XXX [illegible] Conference-- the Deep River Valley, and at the session of 1[illegible] at Cheraham's in Moore County, Mr. Holt was chairman of the committee on education, and [illegible] Church, South, that each conference establish a high school, he had in mind to make a conference school of Shiloh Academy. Thus we can easily see that the entire life of Rev. [illegible] was devoted to the interests of education in the Christian Church.

Before the Civil War, Rev. W. B. Wellons, of the Eastern Virginia Conference, was conducting a female school in Suffolk, Virginia, and in 1852-3 there was established [illegible], [illegible] ginia. This was kept up for some years.

When the Civil War was over Rev. William S. Long, who had taught school in Halifax County, Virginia, during the war, opened a high school in Graham, North Carolina. This school prospered, and in 1869 he purchased the entire property of [illegible] College. The buildings had been used, after the [illegible] tees as a tobacco factory. These were renovated and repainted, and the school took on new life. In 1872, Rev. [illegible] Long, who had been conducting a high school at Antioch, in Rockingham County, Virginia for some years previous, became associated with his brother, Rev. W. S. Long, and in 1875 purchased the property, and se- [illegible] Graham [illegible]. In 1882 [illegible] ern General Convention in session at Morrisville, North Carolina, [illegible] Rev. [illegible], Mr. [illegible]

A. [illegible] W. C. [illegible] Normal College. [illegible] increased continually, [illegible] state [illegible] from its walls.

The Suffolk Collegiate Institute was established by the Eastern Virginia Christian Conference, [illegible] 8th, 1872, with Prof. Joseph King as principal, and Prof. J. [illegible] H. [illegible] Mrs. [illegible] as assistants. It was incorporated March 14th, 1872. [illegible] Principal, the Rev. [illegible] school [illegible] will have [illegible] seasons of prosperity and adversity, and finally closed its doors about 1917.

About this time Rev. J. W. Holt was conducting a private school in North Carolina, [illegible] private school [illegible] and property [illegible].

[illegible] established, Rev. C. A. Apple was teaching a private English [illegible] school at Lower Wren, [illegible] (1871 exact date.) Other Christian ministers were teaching private schools in different sections.

In [illegible] apparently [illegible] was used for some central institution of high grade for the young men and women of the denomination, and to have this [illegible] supported by the entire Denomination. [illegible] Christian brotherhood, [illegible]

Commission of Colleges and [illegible] Graham Normal College property and elected a faculty consisting of Rev. William S. Long, President, with Professors J. [illegible] Graham, [illegible] Holleman and J. [illegible] Stockard. This institution was called Graham College, and began its work in September 1887.

The General Convention of the Christian Church South, met in extraordinary session at New Providence near Graham, North Carolina, September 11th, 1887, and endorsed the action of the Board of Schools and Colleges and appointed a Provisional Board to select a site, solicit funds, and erect buildings, etc. This Board consisted of Rev. William S. Long, President, Rev. J. P. Barrett, Secretary and General Agent, [illegible] Boring, Treasurer, [illegible] Gardin and G. S. Watson.

The present site of Elon College, then known as Mill Point, was selected, building erected, and [illegible] to that place and opened September 2nd, 1890. It was chartered by the North Carolina Legislature March 11th, and named by the president, Elon College-- from the Hebrew for oak grove, -- implying strength and beauty.

Before this time the Christian South had never united in supporting any denominational enterprise except The Christian Sun, and it was no easy task to enlist the co-operation of the brethren and secure the funds required to build and equip a college. But to the [illegible] appeals made by Rev. J. P. Barrett, editor of the Christian Sun at that time, and other writers, the personal solicitations of the President and Dr. W. T. Herndon, who succeeded Dr. Barrett as Financial Agent of the college, [illegible] than any other [illegible] of the Church. [illegible], [illegible] and [illegible] of the [illegible],

[illegible] people have seen by 1910 in its work [illegible] for 1910 [illegible] days. No language can fully [illegible] and powerful solicitude, the sacrifices, [illegible] of [illegible] close and led in its [illegible], and compensation has come in the success of the College.

About 2500 have matriculated, [illegible] graduated, [illegible] 50 have entered the ministry of the Christian Church since 1890. It now enjoys the confidence of the entire denomination.

Some of the Christian conferences in the far South are attempting to establish high schools in [illegible]. These [illegible] established will become feeders for Elon College, and will do great good.

1910.

Ministerial Education in the Christian Church South.

So far as we have been able to investigate there was very little attention paid to ministerial education before the Civil War. Each ministerial candidate prepared himself as best he might, and perhaps some were assisted by their local churches or conference. Very few of our ministers attended college or university before that time.

As early as 1857 there was a sentiment in the North Carolina and Virginia Conference favoring a regular course for young men preparing for the ministry. Even before this date we find that the same conference had a committee on education and it recommended consent to the formation of an educational sociey to be composed of those who may voluntarily aid in the promotion of this object, and that the conference limit its efforts to sustain the itinerancy and The Christian Sun. In 1859 a ministerial course was prepared by the same conference, Revs. A. C. Anderson and J. T. Manning leading in the matter.

In 1852 the Virginia Christian Educational Society was organized in the Eastern Virginia Conference to aid young men, called of God to the work of the ministry, to obtain an education.

Soon after the war, from the old church records we have had the opportunity to peruse, we find that some churches were helping to keep young men who were preparing for the ministry in school. In 1869 the North Carolina and Virginia Conference began organized work along this line, and at that date it was helping to defray the expenses of ministerial students.

In 1870 the establishment of normal and theological schools in the several conferences was recommended by the General Convention of the Christian Church South, in session at Suffolk, Va. By 1879 many of the conferences were helping worthy young men to remain in

school, and a general interest had arisen for a [illegible] educated ministry.

Since that date more and better provision has been made for us to have an educated ministry, and today it can be said that we believe the ministers of the Christian Church, South, will compare favorably with those of other denominations around us.

In 1869 Revs. W. H. Wellons and [illegible] were constituted a committee to counsel the colored Christians and to assist them in the establishment of churches and in the licensing applicants for the ministry, and in the ordination of elders.

Conference held 15th day of August, 1829 at Holy Neck.

Conference met and Elder Rawles chosen speaker.
Motioned and agreed that conference be held by the male members once in three months on Saturday of the quarterly meeting.
2nd. Motioned and agreed that conference be opened with prayer and ended with prayer.
3rd. Motioned and agreed that any brother making any motion shall rise on his feet and address himself to the speaker and use the appellation of Brother.
4th. Proposed and agreed that the Deacon to prepare for the administration of the Lord' supper on every quarterly meeting.
5th. proposed and agreed that no member withdraw from Conference without permission.

The members of the church at Holy Neck met in Conference on Friday 14th, Feb. 1834.
Conference was organized by appointing Brother Justin Rawls President.
Motioned and agreed that Bro. B. Keene be standing Clerk for the Conference.
Motioned and agreed that Brother John Oberry have the office of Deacon.
Motioned and agreed that a committee of six men be appointed to take the oversight of the moral conduct of the members for one year and report to the Church. The following Brethren were appointed:
Bro. Robt. Rawls, Bro. Justin Rawls, Bro. John R. Lee, Bro. John Langston, Bro. Seth Everett, Bro. Andrew Jones. (later) Bro. Young B. Howell, and Bro. William Darden.

At a regular Conference meeting held at Holy Neck, February 14th, 1835.
Motioned and agreed that the Standing Committee shall serve the Church another year.
2nd Motioned and agreed that this Church shall choose its own Pastor.
3rd. Motioned and agreed that the Church proceed to examine the Deacon's Book; On Examination, found a balance of $7.00 due from the Deacon.
4th. Motioned and agreed that the money arising from the Church fund be given to Bro. Jas. Williamson.

At a Regular Conference meeting held at Holy Neck May 15th 1835.
Motioned and agreed that our standing Secretary shall hereafter feel it his duty to furnish each member of Conference with a scrip of paper for ballot, for the purpose of Organizing Conference
2nd Motioned and agreed that hereafter all Expulsions from the Church be recorded.
3rd. Motioned and agreed that Conference adjourn by prayer until the Friday before the third sunday in August, at 3 o'clock in the afternoon.

At a regular Conference Meeting held at Holy Neck August 14th 1835.

Motioned and agreed, Whereas the Church at Holy Neck past a resolution Feb. 1835, Claiming the right of Choosing her own pastor, and instructed her messengers to the Annual Conference, to that effect, which was held at spring hill meeting house, Sussex County Virginia, May 1835. The Conference by a majority of votes Claim the right to Appoint Pastors for the churches, we believe this and other Christian Churches to be free and independent Churches, And as we have not delegated such power to the Conference we therefore hold the right to choose our own Pastor.

At a regular Conference meeting held at Holy Neck, Nov. 13th, 1835.

Motioned and agreed that Eley Daughtry be expelled from the church for impious conduct.

2nd. Motioned and agreed that Granberry of Jones be expelled from the Church for impious Conduct.

3rd. Motioned and agreed that Conference adjourn until Friday before the third Sunday in February at 3 ~~MM~~ O'Clock in the afternoon.

At a regular Conference meeting held at Holy Neck May 13th 1836.

Motioned and agreed that Polly Jenkins be expelled from the Church for impious conduct.

2nd. Motioned and agreed that this Church choose a Treasurer to receive all the donations, who shall hold them for the benefit of the church; Whereupon Justin Rawls was appointed treasurer.

3rd. Motioned and agreed that Conference proceed to examine the Deacon's book and the Examination found him in debt to the Church Eleven Dollars.

4th. Motioned and agreed that the Deacon pay to Brother Joshua Livesay the above Eleven Dollars.

5th. Motioned and agreed that this Conference adjourn until the Friday before the third Sunday in August at 3 O'Clock by Prayer.

At a regular Conference Meeting held at Holy Neck August 13th 1836.

Motioned and agreed that the standing committee report to this Conference.

2nd. Motioned and agreed that Brother Young B. Howell fill the place of Brother Andrew Jones as one of the Committee.

3rd. Motioned and agreed that the Church meet together at 9 O'Clock Sabbath Morning and attend to the ordinance of the Lord's Supper.

By Mutual Consent of the Church Elder Uriah Rawls is chosen pastor until our next Aug't Conference 1837.

4th. Motioned and agreed that the Church give Brother Jerry of Copeland a letter of Commendation as a member of the Christian Church at Holy Neck, as he is about to remove from this part of the Country.

5th Motion a and agreed that Conference adjourn until the friday before the third Sunday in November at 3 O'Clock in the afternoon.

At a Conference Meeting held at Holy Neck Jan. 4th 1837.
Motioned and agreed that the Committee report to this Conference the Case of Brother David Dunford and Wife.
2nd. Motioned and agreed that this Conference lay over this case until Our Quarterly Conference for further examination.
Heard the report of Brother Young B. Howell one of the Committee against Brother Michael Howell for the charge of impious conduct.
3rd. Motioned and agreed that this case be defered until our quarterly Conference.
4th. Motioned and agreed that Brother Young B. Howell notify Brother D. Herring to meet at our quarterly conference to meet a charge against him for neglect of duty.
Motioned and agreed that brother John Langston notify B. C. Goodman to meet at our Quarterly Conference for the charge of neglect of duty. Also that he notify B. Tho. Odom to the same Conference for a charge brought against him.
Motioned and agreed that B. John Langston and William Darden visit B. Joel Copeland and know the reason of his long absence from the Church.
Motioned and Agreed that Marsilla Jonson be expelled from the Church for impious conduct.
Motioned and agreed that Annie Benton be expelled from the Church for impious conduct.
Motioned and agreed that Elizabeth Howell be expelled from the Church for impious conduct.
Motioned and agreed that Conference meet together the Friday before the third Sunday in February at 12 O'Clock.
Motioned and agreed that this conference adjourn until the time above mentioned.

At a regular Conference Meeting held at Holy Neck Feby. 17th 1837.

Motioned and agreed that David Dunford be expelled from the Church for impious conduct and wife by consent.
2nd. Motioned and agreed that the case of Mich'l Howell be deferred until our next~~XXXXX~~ Conference.
3rd. Motioned and agreed that the acknowledgement of Brother Herring is satisfactory to the Church.
4th. Motioned and agreed that Clavin Goodman be expelled from the Church for impious conduct.
5th. Motioned and agreed that Thos. Odom be expelled from the Church for impious conduct.
6th. Motioned and agreed the acknowledgement of Joel Copeland is satisfactory to the Church.
7th Motioned and agreed that Justin Rawls our treasurer pay to Bro. John Langston Thirty Six Dollars and 19 cents out of the donation given by sister Margaret Rawls, it being the Arrearage due him for building the Holy Neck Chapel, and leaving in ~~XXX~~ the hands of s'd treasurer Thirteen dollars 81 Cents.
8th Motioned and agreed that Conference proceed to examine the Deacon's Book and on examination found him in debt to the church Eleven dollars and twenty five cents.

9th Motioned and agreed that the Deacon give Bro. Joshua Livesay ten Dollars in part of the above named sum.
10th. Motioned and agreed that Conference Adjourn until Friday before the third Sunday in May at 3 O'Clock.

At a regular conference meeting held at Holy Mack May 18th, 1837.
Motioned and agreed that the Deacon pay Brother Dempsy Langston One dollar and fifty cents for recording the deed whereon THEY the meeting house sets. Also One dollar and fifty Cents to Elder Uriah Rawls for recording Allen Bean's deed.
2nd. Motioned and agreed that a public collection be taken up on Sabbath morning for the support of the Gospel.
3rd. Motioned and agreed that the case of Mich'l Newell be deferred until our next Conference.
4th. Motioned and agreed that Conference adjourn until the friday before the third sunday in August at 3 O'Clock.

This Indenture made this Twenty second day of June in the year of Christ One thousand eight hundred and Two. Between John Warren of Surry County of the one part and John Moring, Batts Lane, John Pyland, Samuel Rowell, and John Bartle, Jr., Trustees for the Society at present known by the name of the Christian Church of the other part. Witnesseth that the said John Warren for and in consideration of the sum of Five shillings to him in hand paid at or before the ensealing and delivery of these presents, the Receipt whereof is hereby acknowledged, and for divers other good cause and considerations him thereunto moving hath given, granted, bargained and sold, released and confirmed, and by these presents doth give, grant, bargain and sell, release and confirm, unto the said John Moring, Batts Lane, John Pyland, Samuel Rowell and John Bartle, Jr., Trustees as aforesaid, One acre of land situate in the County of Surry aforesaid, being a part of the tract whereon the said Warren now resides and bounded as follows. Vz. Beginning on the north side of the public stage road leading from Surry Courthouse to Cabin Point at a pine in Joseph Warren's line, thence along the said Warren's Line to a Lightwood post on the south side of the said Road; thence along a line of marked posts to a corner post, thence by marked posts to a pine on the north side of the said Road marked for this purpose, thence along a line of new marked trees to the beginning, together with all the estate, right, title, interest, claim, trust, property & demand of him the said Warren in and to the said one acre of land. To have and to hold the same to them and to their successors forever, with the express proviso, and upon the special trust and confidence never the less that the said John Moring, Batts Lane, John Pyland, Samuel Rowell and John Bartle, Jr., Trustees as aforesaid, shall as soon as conveniently they can raise by subscription a sufficient sum of money to defray the cost and expense of building thereon a house of public worship

Historian Gen. H. C. Hasbrouck
Camp U. S. W. V.

Collector of Data for Virginia
War History Commission
for Nansemond County
and City of Suffolk

W. E. MacClenny
Suffolk, Va.

Historian Southern Christia
Convention

Historian Nansemond Chapte
A. P. V. A.

Member Virginia Historica
Society

the size of which is submitted to their discretion, and so soon as they shall have raised a competent sum as aforesaid, they shall, having given sufficient previous notice let the building of the same to the lowest undertaker, who shall enter into Bond with security to them & their successors to complete the same within twelve months from the time of undertaking, in a workmanlike manner, of good materials, which House being so completed shall be together with the land aforesaid appropriated to the use of all Christian peoples and Societies to meet and perform divine worship therein. That sect or society at present known & distinguished in this part of the country by the name of the Christian Church aforesaid, shall have only this preference, that when they shall have meetings or appointments for worship, the members or ministers of other sects & Societies shall not interfere with them to incommode or disappoint them. But at all other times and seasons, the members and ministers of any and every other Christian society shall have free use and privilege of the same to assemble, to preach and to hear therein. And the said John Warren for the purposes aforesaid doth warrant and defend the said one acre of Land with its appurtenances to the said----------Trustees as aforesaid, & to their successors forever against the right, title, interest, claim and demand of any and all persons lawfully claiming from him. In witness whereof the parties to these demands have hereto set their hands and seals the day & year first above written.

Signed (Sealed) & delivered) in presence of)

John Warren Sr. (Seal)
Jane Warren (Seal)

(Reverse side of Deed)

Rec'd 22nd June 1802 the consideration money within mentioned in full.

Teste)

John Warren

Historian Gen. H. C. Hasbrouck
Camp U. S. W. V.

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Reverse side of Deed continued)

t a court held for Surry county June 22nd1802 .

The within written deed of gift from John Warren and Jane his fe to John Moring, Batts Lane, John Pyland, Samuel Rowell, and John rtle, junior, trustees for the society at present known by the name of he christian church" was acknowledged by the said John Warren and Jane s wife to be their act and deed and by the court ordered to be recorded. receipt endorsed signed by the said John Warren and by him acknowledged s also ordered to be recorded. The said Jane Warren being examined as e law directs relinquished her right of dower in and to the lands con- yed by the said deed which is likewise ordered to be recorded.

Teste

John Fannon(?)C. S. C.

arren et Ux.
Deed of gift to Moring et als, Trustees
r the Christian church,
1802 June 22nd.
k'd & O.L. feme convert reling %
right of dower and also O.A. "
Recorded
and
Examined ---Amen.

Historian Gen. H. C. Hasbrouck
Camp U. S. W. V.

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